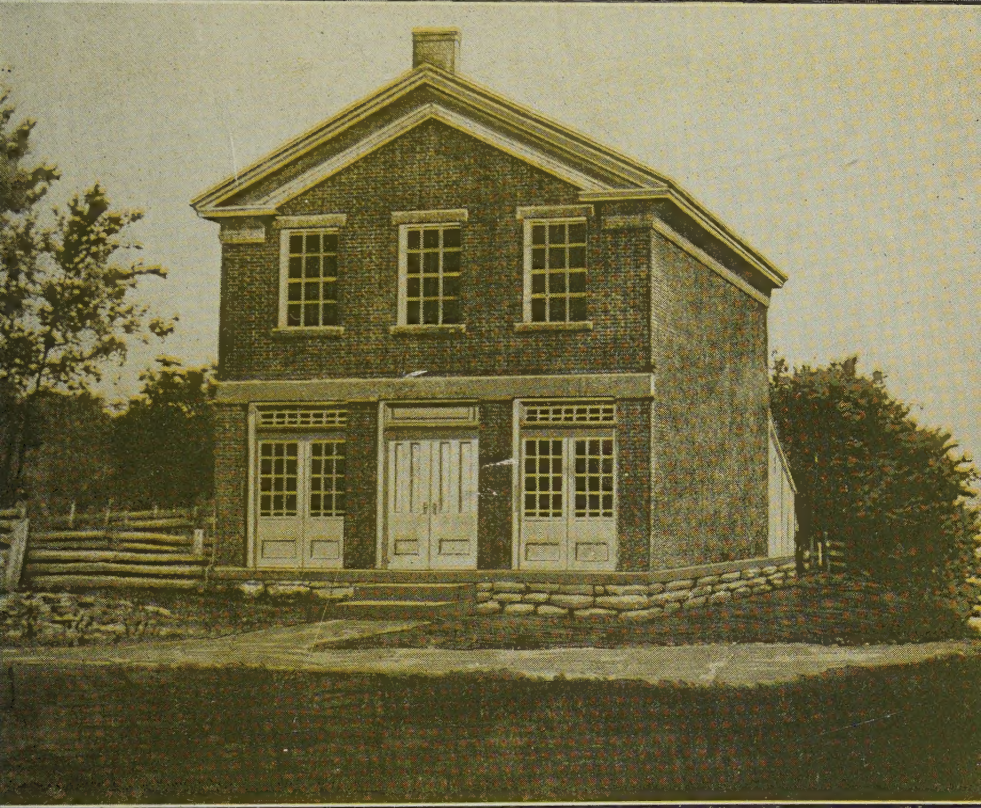
The RELIEF SOCIETY MAGAZINE



9, NO. 2 LESSONS FOR MAY FEBRUARY, 1942

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RELIEF SOCIETY
Centennial Supplies
NOW AVAILABLE FOR PURCHASE

OFFICIAL CENTENNIAL SEAL

The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

MARKERS FOR CENTENNIAL TREES

Cast bronze markers for Relief Society centennial memorial trees are now ready. These markers have been especially made for this purpose and bear the inscription "Relief Society Centennial Tree—1942" in raised letters. The markers are three inches in diameter and attached to a 12-inch pipe made to be imbedded in concrete so that they cannot be pried loose. Price $2.25, postpaid.

CENTENNIAL SONGS

A SONG OF TRIUMPH, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid.

IN THY FORM, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, 7 pages, 10c per copy, postpaid.

These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is $1.00 postpaid.

BINDER FOR RELIEF SOCIETY MAGAZINE

This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrikoid, with the title Relief Society Magazine stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from

General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

RELIEF SOCIETY
Centennial Personal Souvenirs
NOW AVAILABLE FOR PURCHASE

CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price $1.50, postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price $1.10, postpaid.
No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), with 24 carat gold-plated back. Price $1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY
RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price $1.50, postpaid.

CENTENNIAL COMMEMORATIVE BOOK

A special centennial commemorative book will be issued by the General Board about May 1, 1942. This book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to and including the general centennial observance. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book will be fifty cents per copy.

Members wishing to be sure of obtaining a copy may place advance orders for this book with their local Magazine representatives or with the office of the General Board, which will be filled in the order in which they are received. Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. This valuable book will make an unusual and particularly appropriate Mother's Day gift.

All articles listed above are obtainable only from General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. 29 FEBRUARY, 1942 No. 2

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The Cover

JOSEPH SMITH STORE, NAUVOO, ILLINOIS

Birthplace of Relief Society

THE cover picture of this issue of the **Magazine** is the historic Joseph Smith store building of Nauvoo, Illinois. In the Lodge Room (also referred to as the Masonic Hall) over the Joseph Smith store, the Relief Society was organized March 17, 1842. This Lodge Room was no doubt the largest meeting room in Nauvoo at that time. It was here that the first meetings of the Society were held. However, by the tenth meeting, according to Eliza R. Snow, the Society had grown to such great numbers that there was no hall large enough to accommodate the membership, so the tenth meeting and all subsequent meetings held in 1842 were in the Grove. The Grove was the usual place for holding Sabbath meetings in the summer and was provided with a stand and a supply of seats for large assemblies.

Before the second meeting held in 1843, "in consequence of having no room sufficiently commodious for the whole Society it was recommended by the president that the Society be divided for the purpose of meeting according to the four city [Nauvoo] wards, and meet by rotation. . . . Accordingly, notice was given at the Grove on Sunday and the 2nd of July that the members residing in the first city ward would convene at the room occupied as a Masonic Hall on the Friday following (July 7) at 2 o'clock."

During the year 1843 there are records of fourteen meetings being held in rotation by the four wards of Nauvoo. Many of these meetings were held in private homes.

The last recorded meeting held in Nauvoo, March 16, 1844, took place in the Lodge Room over President Joseph Smith's store. Thus, the first and last meetings of the Society in Nauvoo took place in the Lodge Room of the Joseph Smith store building, making this structure of historical interest to Relief Society women.

Arrangements for this month's cover design are by Evan Jensen.

OLD SOCIAL HALL, SALT LAKE CITY

Before Completion of Front Steps

In 1853 a group of women met in the old Social Hall and formed a Society which was the forerunner of the ward Relief Society organizations in Utah.

The
Relief Society Magazine

Vol. 29 FEBRUARY, 1942 No. 2

This Happened To Me

Rae B. Barker

Relief Society General Board Member

IN my teens, I used to turn over in my mind this query—of all possible places in the wide world, why was I so fortunate as to be born in "a land choice above all other lands," America? And why, in the long succession of human life, was I privileged to live at this particular time, a time foreseen and foretold by early prophets, a time looked forward to with eager hope, the "fulness of times" during which great and wonderful things would take place? I feel deeply grateful that I am permitted to live here in these days rich with opportunities for women.

In 1842 a prophetic promise of great importance was given in direct and simple language to a handful of Latter-day Saint women earnestly desiring to do good. Their desire to unite for their mutual development and for the purpose of rendering greater service to others received divine approval and blessing. Our latter-day Prophet, through inspiration, saw more clearly than did any other person, women's true place in the eternal scheme. The Relief Society movement was, therefore, established by the power of the priesthood of God so that women would be helped through knowledge and development to rise to that noble place.

From the day when that far-reaching promise was declared that ". . . knowledge and intelligence shall flow down," and that "if you live up to your privileges the angels cannot be restrained from being your associates," striking gains have been made in women's status. Many forces have worked together toward that end. A desert transformed into a blossoming garden would present no greater change than the transformation of the 1842 world for women to that of 1942.

Occasionally, arousing myself out of a state of placid acceptance of these wonderful blessings, I attempt to evaluate my opportunities as compared to those of my great-grandmother.

She had a pump, a wood-burning stove, a wash board, a straw tick and a broom. I have unlimited hot and cold water, an electric range, an electric washer, a spring mattress and a vacuum cleaner, to say nothing of the many other modern conveniences.

She loved learning, but in her time education for women was vigorously opposed. My problem is not a lack of privileges, but rather one of selecting out of the present bombardment of educational opportunities those which are most worth while and essential.

As a citizen, she was denied the right to vote, with all that this implies. She could do nothing directly to support righteous government or to improve unwholesome conditions, such as the unjust discriminations against women and children. I have this franchise, but I am sometimes guilty of needing a reminder to use it.

She could not enter into business contracts, nor could she be the guardian of her own children. No such handicaps curtail my activities. The highly favorable conditions, that I too often take for granted, exceed her most extravagant dreams.

In England, great-grandmother heard the revealed truth. The light of its message changed her life immeasurably, and has influenced her children through succeeding generations. For the Gospel she willingly tore loose the roots that bound her to home and country, and in 1841 she came to America, the land of Zion. Because the Gospel came to me as an inheritance, I wonder if I recognize how much it has brought into my life.

Relief Society has played a part in both our lives. One hundred years ago (1842) she was among the comparatively few who had the rare privilege of membership in a new organization for women—The Female Relief Society of Nauvoo. At that time the Relief Society program for the spiritual and cultural development of its members was only in embryo. Now, Relief Society has a comprehensive and well-organized program. Its courses have been planned to satisfy the entire needs of women, intellectual, religious, practical; and they are presented in the light of Gospel knowledge. These courses are mine for the taking.

From old records I have learned how dearly great-grandmother prized her place in Relief Society. She believed that the plan came from our Father, and that it would be a mighty instrument in enlarging women's sphere of usefulness. She sensed that the individual efforts of many women could be greatly magnified through the power of organization. But she could not possibly appreciate the tremendous potentialities of one hundred thousand women a century later.

MARCH 17, 1842, is a date to be remembered by all Latter-day Saint women because of its unusual significance. It marked the beginning of one of the most important movements for women ever inaugurated—a movement designed to lift women to the elevated position eternally planned for them. Every woman who added her little mite in launching this progressive program contributed wealth to the generations which would follow her. Each of us of these later generations has reaped the harvest of that pioneering effort. Those who fostered Relief Society through hazardous days and brought it triumphantly through a century of service have left us a rich inheritance. Guided by an inspired priesthood, made strong by the accumulated strength of many,

many thousands of truth-loving women, Relief Society today not only persists, but it is an increasingly active force for good.

March 17, 1942, is but a few days ahead. That day marks the close of one hundred wondrous years of spiritual growth for women through revealed light.

On the eve of our Relief Society centennial celebration I am deeply impressed by the unique experience that will be mine—mine and every other woman's who becomes a part of it. I will be one of many who will be assembled in villages, towns and cities to commemorate the completion of a significant milestone in the onward progress of a divinely guided program.

Each one will contribute something of value to this anticipated spiritual feast. Each one will feel the strength of group spirit. We will sing together, pray together, worship together, and rejoice together. The testimony that God lives will burn stronger within us. More than ever before we will appreciate the plan of life that can make all men brothers. The powerful voice of the many in praise and thanksgiving will go up as one voice. The sincere petition for inner peace, for direction, for sustaining power to stand with courage to meet the days ahead will be answered in divine benediction on the efforts of this organization.

One hundred thousand valiant women will renew allegiance and devotion to a glorious cause. With faith to follow our inspired leaders and with unity of purpose we will welcome the approaching challenge of a new century for service.

The days of our centennial celebration will quickly pass. We who participate will feel as travelers on the observation platform of a speeding train: The present will slip into the past almost before there is time to appraise this important observance. But as we begin to visualize this scene in its true perspective, who of us will not say, "Did this memorable experience really happen to me?"

"WHEREFORE, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. . . . " (II Nephi 9:51)

IN these days of sorrow and trial it is well to remember the words of the Prophet Joseph Smith spoken to the Relief Society sisters: "All difficulties which might and would cross our way must be surmounted, though the soul be tried, the heart faint, and hands hang down."

"A WORD fitly spoken is like apples of gold in pictures of silver." (Prov. 25:11)

In Retrospect

President Amy Brown Lyman

CHAPTER II

Childhood

THE Brown children were brought up in a strictly religious atmosphere and they were taught to observe the teachings and standards of the Church. Family prayers were observed daily, and monthly Fast Days were regularly kept. All earnings were carefully tithed and the Word of Wisdom was faithfully observed. We were always in attendance at Sunday School and Primary meetings, and we were expected to attend sacrament meeting on Sunday afternoon. This did not seem a hardship, however, since there was really little else to do.

The Sunday School class of which I was a member occupied two long benches which extended the full width of the Church. Our teacher had no guide or lesson outlines to follow. Classwork consisted largely of scripture reading by the teacher and the pupils. We read in turn as the *Bible* was passed along, and occasional comments were made by the teacher. Since a number of classes were held in the same room of the chapel, which was the only room available, it was always hard to follow the lesson. But we did get acquainted with the scriptures. It is unfortunate that there is not more scripture reading today. My mother was so familiar with the *Bible* that she could give quotations that applied to almost any situation, something appropriate for almost any occasion.

We sometimes used to think father was too straight-laced and old-fashioned because he did not always see things as we did; for example, he would not allow us to attend dances held in adjoining towns, and he would not permit us to go into the canyons on holidays or week ends with mixed groups without elder chaperones. This sometimes was very embarrassing to us, and really we felt as sorry for him as we did for ourselves.

Our home, a one and one-half story adobe house, was lighted with kerosene lamps and candles—lamps for downstairs and candles for upstairs. With a family of seven young children, mother thought it was not safe for us to carry oil lamps upstairs. The candles were molded by her own hands, and as we ascended the stairs each evening, a mark on the candle indicated how long we could study, or visit, or play before we retired. Lamps were quite a bother. They had to be filled, wicks had to be trimmed, and chimneys had to be cleaned every morning.

We had no running water in the home. All water for household use was drawn from a deep well and carried into the house. We were well supplied, however, with wash-basins, soap, and towels, and we were instructed how and when to

use them. In taking a bath we had to use a washtub, place it behind an improvised curtain, and curl up in it as best we could. Later we had a long, portable, tin bathtub. Our laundry was all washed on a board, including sheets, bedspreads, and men's shirts.

For heating and cooking we had old-fashioned stoves—one in the parlor, or best room, which was lighted only on Sundays and special occasions, another in my mother's bedroom, and the cookstove in the kitchen. A pipe ran up from the stove in the bedroom to a drum in the bedroom above, which was supposed to make a warm place for us to dress. We usually had but one fire at a time, and we were cold as soon as we moved away from the stove. We were thus either too cold or too hot—usually too cold during most of the winter. We had the same situation at school, and most of the children suffered from chilblains. Lack of overshoes or rubbers added to our discomfort.

We wore much more clothing than girls do today. Ours was all homemade, including our stockings. The underwear, of which we wore aplenty, was usually made of unbleached muslin which was hung out on the clothesline or laid on the grass and sprinkled often until it became soft and white. Our sheets and pillowcases were also made of the same material in a heavier grade. In the winter we wore at least two petticoats at a time—a heavy woolen one underneath with a thinner one on top. We wore warm, well-lined wool dresses. On our heads we wore knitted hoods or fascinators; on our hands, home-knitted woolen mittens. Sweaters were unknown in

AMY AND HER BROTHER, NOW DR. JOHN Z. BROWN

those days. In the summer we wore calico, swiss, and lawn dresses with several stiffly-starched white petticoats. As children, we always wore aprons to school—little front aprons; and even at Brigham Young Academy the grownups wore aprons — dainty, white muslin ones trimmed with lace or embroidery. My first school dress when I entered the Brigham Young Academy was a pretty, gray linsey-woolsey trimmed with ball-shaped, cherry-red buttons; and my Sunday dress was a wine colored wool cashmere. Both of these dresses were lined and well boned. Our bathing suits were made to well cover our bodies, and with them we wore long stockings.

Our bedsteads were wooden with slats laid across upon which were placed large, bulging, straw ticks

which were refilled with clean, fresh straw each autumn at threshing time. Upon the straw bed was placed a feather bed—a closely-woven tick filled with feathers plucked from our own fowls. Our floors were covered with homemade rag carpets woven on our own loom by mother, who was an expert weaver not only of carpets but of woolen cloth and bedspreads. We were able later to secure a "states carpet" (ingrain) for our best room. A thick layer of straw was placed under the carpets as padding. Like most other families, we were the proud possessors of a reed organ.

AS I look back I am surprised that we had such a well-balanced diet in those early days. It was, of course, limited largely to what we could produce. We had milk and butter, a variety of fruit and vegetables, and enough meat for our good. With a good root cellar, we had potatoes and other root vegetables practically all winter, and our cellar shelves were filled with preserves, dried and canned fruits. We planted lettuce and radishes in relays—as one patch was being exhausted, another was coming on. Our meat consisted of chicken and pork which we raised ourselves, and occasionally we had beef, which cost as little as ten or fifteen cents per pound. It seems to me that the hams cured by my mother were the best I have ever tasted. In the summer we had ice cream on special occasions. As children, we had very little money, and it was only occasionally that we could get a bit of "store candy," and then it would usually be only an egg's worth. I sometimes wonder how those storekeepers could tell how much candy to give for one egg. Occasionally we were allowed to make molasses or honey candy.

Babies fared the worst of all in those early days. Feeding a baby on a regular schedule was not customary and probably not even advocated at that time. Often a busy mother nursed her baby or gave it other food whenever it cried. Babies usually slept with their mothers, and when they were restless and wakeful they were allowed to nurse. Bottle-fed babies nursed from bottles with flat bottoms, shaped like a duck. These were placed down in the bed to keep the milk warm, and to them were attached long rubber tubes, about the size of a lead pencil, which could not be well cleaned. Nipples were attached to these rubber tubes. Babies and children were not required to take milk if they did not like it; they were given other food instead. I remember one mother who said her nine-month old baby did not like milk, so she brought it up mostly on bread and molasses, which the baby seemed to relish. As soon as a baby could sit up in a high chair it was taken to the table, and it was fed a little of whatever it reached for. Pacifiers were made by tying small pieces of milk-soaked, sweetened bread in a white cloth. It is no wonder that babies suffered so much from stomach and intestinal trouble and that the infant death rate was high, especially among bottle-fed babies.

Our dinner table was set with a bright oilcloth, with a blue and white or red and white checkered cloth, or with a cloth made of unbleached muslin. Real linen was used only for very best. Our plates

were turned upside down over the knives and forks, and the teaspoons were placed in a tall, glass holder. A revolving caster with bottles for salt, pepper, mustard, and ketchup was placed in the center of the table.

We were a healthy family of children. Mother was our doctor, and she brought us up on Doctor Gunn's medical book, with which she was very familiar. She was well informed on all symptoms of disease, and she advised and treated the whole neighborhood. In the spring of the year we were given molasses and sulphur, and sassafras tea to "cleanse our blood." When there was diphtheria in town we wore asafetida bags about our necks, which made us smell like garlic. This gummy substance was supposed to be an effective preventive.

Diphtheria was the terror of my childhood. During one siege three of the five children in the family of our neighbor died—two died one day, and the third the next. They were passed out through a bedroom window in black, homemade coffins, and placed in the bed of a farm wagon to be taken to the cemetery, where brief funeral services were held. There were no hearses in those days. In another family five children out of eight were stricken with this terrible disease. The parents became so desperate and terrified that they set fire to their home; the home and everything in it was burned.

Scarlet fever was less common and less fatal, but it was also greatly dreaded. I knew children who because of it were left with serious kidney trouble, and others with deafness. The measles came around quite regularly, and some mothers, when one child in the family was stricken, would take no pains to protect the others from exposure, because it was thought that everyone, sooner or later, would have measles; and since the disease was harder on grownups than children, it was thought to be a good thing to have it over with while young. Smallpox seemed to be the one disease which people knew how to combat. I very well remember our first epidemic of smallpox. We children were all vaccinated by mother, who secured a piece of scab from a sore on the arm of a relative in Lehi who had been successfully vaccinated. Thanks to Doctor Gunn, she dipped the needle in alcohol, and her vaccination worked successfully with all of us.

Another scourge of those days was puerperal fever (child-bed fever). When I was ten years old, my sister Laura and five other young mothers in Pleasant Grove lost their lives within two months' time, leaving six tiny babies. These women were all cared for by the same midwife who, though innocently, no doubt carried the germs from one patient to another. The maternal death rate in all America was high at that time, and maternal morbidity, or lack of full recovery, was common. After we had grown up, mother—whose partial invalidism was the result of lack of proper care and attention in childbirth—helped to secure a teacher and organize a class in obstetrics and nursing for the benefit of young women in our town. She insisted on her five daughters taking the course.

Without mother's consent or knowledge, I decided one day to

have my ears pierced. I went with some girls to the home of a Danish woman who made a specialty of ear-piercing. My ears swelled up and were so sore that I had to sleep on my back for some time. Whenever the cotton thread which was left in the ears was pulled to keep the hole open, pus would ooze out. My ears finally healed, however, and by selling peaches that I had dried, I earned enough to buy some circle earrings of which I was very proud.

As a young girl, I milked cows, fed pigs and chickens, set hens and took them off, hoed and watered the garden, pulled weeds, picked and dried fruit, gathered and dried ground cherries for the market, and did all sorts of housework.

FOR recreation we rode horses, went buggy riding, went on picnics, attended occasional dances and home-dramatic performances; in the summer we went bathing in Utah Lake and took trips into the nearby canyons. We attended candy pullings in winter and peach and apple cuttings in the fall. Upon invitation, we would gather at a home in the evening where huge boxes and baskets of fruit would be awaiting us. We would cut the fruit, and, by lantern or moonlight, spread it out on lumber scaffolds to dry, after which refreshments would be served. Apples were peeled with a peeler attached to the table. These affairs were always great fun, as they gave the boys and girls a chance to work together, and the boys would always "see us home." When an occasional lecturer or visiting Church official came to town our meetinghouse would be packed. Books were scarce. Every cent father could spare was used for buying books from Dwyer's Book Store in Salt Lake City. Father loved history and biography as well as fiction. We had access to Dickens' writings and to Plutarch's lives. We read with great interest the little faith-promoting series, "Stories of Church Leaders," published by the *Juvenile Instructor* and the *Deseret News*.

Christmas was an outstanding event in our lives. No matter what our circumstances, mother always managed to have enough toys and sweets to thrill our hearts and satisfy our appetites, as well as new pieces of clothing, which always included new Christmas dresses for the girls. Stockings were not hung up in our home; instead, plates were placed upon the table which was covered with a fresh tablecloth. The gifts were piled upon the plates, and another tablecloth was placed over the top to cover everything. When we came down on Christmas morning the table looked like a mountain range with high peaks and low valleys.

One of my earliest recollections was the death of President Brigham Young. I was just five and one-half years old. A neighbor came rushing up our walk to bring the news. Several others dropped in, and there was very serious and, to me, alarming conversation. These women wondered what would become of the Church and the people with this famous leader gone.

I first attended school in the old United Order Hall. The school was held in the large room which occupied all of the top floor and which was reached by an outside stairway.

The ground floor and the cellar of this building were used as a tithing granary and storehouse, and it was in this building that for many years the Relief Society wheat of the ward was stored. I shall never forget my first day in school. The teacher was Mrs. Fanny Stewart, a tall, angular woman, intellectual and well-read, but very serious. Like the other beginners, I was afraid of her and of the older children as well.

It was a mixed school of several grades with seventy-five or eighty pupils. There were few textbooks, and equipment was very limited. At times the teacher was put to her wits' end to carry on a recitation with one group, keep other groups busy, and at the same time maintain order. This was indeed a very difficult task. The teacher was very conscientious, and she was determined to get good results in the matter of our intellectual development. She was more interested in seeing that we learned something than she was in finding out how we felt about what we learned. She succeeded in teaching us how to apply ourselves, and she made sure that our work was correct and well done. She certainly gave us a good start.

Mrs. Stewart was a widow, and she had the entire care of three young children. She used to bring her children, her mending, and her ironing to school, and at recess and noon she would mend or iron. She often allowed the older girls to iron during school hours. This they loved to do. The flatirons were heated on the large, oval stove which stood in the middle of the room.

We first learned the alphabet, and then we learned to read, spell, and write. Our books consisted of the old Wilson readers, which were exceptionally good, and the famous blue-backed spelling books. Our number work was taken from the blackboard. We used slates entirely for writing, with slate pencils attached to the slate by a string tied through a hole in the slate frame. Lead pencils and paper for children were luxuries we had not dreamed of. Most of the older children had double slates which, of course, furnished more space. The girls usually had a little bottle of soapsuds and a wet rag or sponge for erasing or cleaning their slates. The boys, however, were not so particular. It was quite a task to keep slates clean and sweet smelling since saliva was often used when water was not handy or available. A large pail, with a dipper, placed in one end of the room, furnished us with drinking water—a far cry from our sanitary drinking fountains of today.

The next year the schools were better graded, and we were moved to the schoolhouse. Altogether, I had six teachers in the grades—three women and three men. They were all good and greatly loved teachers. I was especially fond of the three women, who made such fine impressions upon my mind that they have been an unceasing uplift to me all my life. In my third year, my older sister, Rose Brown (later Mrs. I. J. Hayes), was my teacher. She had just returned from the Brigham Young Academy, where she had graduated from the normal department under Karl G. Maeser. She was an efficient, up-to-date teacher, as gentle and kind and able in the schoolroom as she had always been

in our home where, being ten years my senior, she was to me a second mother. For kindness and evenness of disposition, I have never known her to be surpassed.

My teacher in the eighth grade was Augusta Winters, later Mrs. Heber J. Grant. It was our good fortune that she came back to Pleasant Grove that particular year to be the principal of the school and the teacher of the seventh and eighth grades. She was an excellent and most interesting teacher. Having attended both the Brigham Young Academy and the University of Utah, she was especially well prepared. She had also taught school in a number of other places, including Salt Lake City. She had traveled a great deal—to California and even to far-away Maine. She used to tell us many interesting, new, and different things. She was not only well prepared as an instructor, but she was dramatic and humorous in her presentation of material; she constantly enlivened her teaching with interesting experiences, stories, and comments.

We admired and respected this excellent teacher for her fine traits of character, her intellectuality, her dignity and poise, and for her splendid ability as a teacher. We loved her for her attractive personality, for her kindness and sympathy, as well as for her beauty and charm. She was our heroine, and we all longed to be like her.

(To be continued)

HIGH DREAMS

Linnie Fisher Robinson

It may be on some rose-kissed dawn
That I shall stand upon a hill
And see my path go winding down
Amid cool trees and ways so still.

It may be I will know heart's ease
And satisfaction on that way,
Though now my road leads ever up
Past rocks and thorns in heat of day.

It may be, too, at that far time
I'll realize some dream come true;
It may be it will go with me
Into my twilight's deepening hue.

Yet, if I never reach the hill,
And if no hopes materialize,
That pattern of the dreams I dreamed
Will be a glory to my eyes.

Ann Parkinson Nibley

Belle S. Spafford

Relief Society General Board Member

ANN PARKINSON NIBLEY

IN introducing to the women of the Church Ann Parkinson Nibley, recently-appointed General Board member, I would like to have them see her as those of us who know her intimately see her — a woman of refinement, dignity, reserve, culture and charm, a woman's woman; yet, withal, a woman endowed with unusual executive ability and leadership strength. Mrs. Nibley possesses the ability to see needs clearly, to win followers to her cause, to hold these followers through an understanding and an appreciation of them and through her ability to further her cause along well-planned lines.

These characteristics and strengths were not won in a day by Ann Nibley; they are the result of a rich heritage, years of training, and a lifetime of living according to high standards.

Ann Parkinson Nibley was born in Franklin, Idaho, January 30, 1886, the second in a family of eight children. Her father, George Chandler Parkinson, was one of the early settlers of Idaho, moving with his parents to Franklin, in 1860.

For thirty years, Brother Parkinson served as a member of the Oneida Stake Presidency, acting as president twenty-three years of that time. In 1897 he had the honor of becoming the first president of the Northwestern States Mission. He was an outstanding educator, business man and civic leader, thus making a distinct contribution to the growth of the state of Idaho.

Sister Nibley's mother, Lucy Doney Parkinson, was a woman of rare charm and refinement. She was a devoted wife and mother, as well as a wise counselor to her husband. As a homemaker she set an enviable example to be followed by all. Those who know Sister Nibley see reflected in her these characteristics. For many years Sister Parkinson was president of the Oneida Stake Primary Association, and for twelve years she was in the presidency of the Oneida Stake Relief Society, distinguishing herself for her outstanding welfare work.

The Parkinson home was headquarters for the General Authorities and other Church leaders on their visits to Oneida Stake. The welcome and generous hospitality thus provided by Brother and Sister Parkinson was a service of love and devotion to their religion which will ever be remembered by those whose Church activities called them to this section of the country.

The Parkinson children were given liberal educational opportunities. Ann is a graduate of the Brigham Young University. She has also been a student at Columbia University and at the University of Chicago; this latter university she attended after her marriage, September 18, 1908, to Preston Nibley, son of the late Ellen Ricks and Charles W. Nibley, former Presiding Bishop of the Church. Sister Nibley is a talented musician, having been trained by such teachers as Anthony C. Lund, Arthur Shepherd, Spencer Clawson, and Eugene Heffley, noted piano teacher of New York. While a student of Eugene Heffley, she had the rare experience of appearing in a piano recital in Carnegie Hall under his direction.

TAUGHT from her youth to serve the Church, Sister Nibley has accepted calls with a spirit of humility and willingness. As a young woman she served as Oneida Stake Sunday School organist, and while attending Columbia University, New York, she was branch organist. When the first Relief Society was organized in University Ward, Salt Lake City, Sister Nibley was called to serve as counselor to Emma Teudt. While the ward chapel was in the course of construction, the beautiful Nibley home was generously offered and was frequently used as a meeting place for the Society.

One of Sister Nibley's most outstanding services to the Church was given in the Northwestern States Mission, where with Brother Nibley she presided over the mission which

her father had established in 1897. Brother Nibley entered the mission as its president January 20, 1937. Sister Nibley joined him April 17 of the same year. During the three years and nine months of their presidency, their leadership and organizing ability were evidenced, and the mission made rapid progress: The Seattle and Portland Stakes were created; 65 new Sunday Schools, 51 new Primaries, 43 new Relief Societies, and a number of new Mutual Improvement Associations were organized; several districts were organized with complete auxiliary boards. In July, 1938, President and Sister Nibley journeyed to Alaska, where they were privileged to organize at Fairbanks the first branch of the Church and the first Relief Society in that far northern territory. During their presidency, there were 2,000 baptisms in the mission, and 1,907 inactive members were restored to the active rolls of the Church. A new mission home was also acquired, and under Sister Nibley's artistic supervision it was reconditioned and made into a beautiful residence.

As president of the Relief Society of the mission, Sister Nibley, with her characteristic precision and attention to detail, informed herself on all rules, recommendations and policies of the Society. She acquainted the women with these, and conducted the work in harmony with them. As a result, progress was made in all phases of Relief Society work.

In recounting her services in the mission, one would be remiss not to mention her interest in the missionaries and the personal attention she gave to each of them. She was not only concerned about their spiritual welfare, but she gave constant attention to their physical well-being, putting forth great effort to keep them happy and contented. The mission home was indeed a home to every missionary, and both President and Sister Nibley were greatly loved by the missionaries and also by the Saints.

Just as Sister Nibley successfully presided over the mission home, so has she successfully presided over her own home. She has been a companionable wife, a devoted mother, a meticulous housekeeper, an ideal homemaker. The Nibley's are the parents of four children—Eleanor Ann (now Mrs. E. S. Budge, Jr.), Lucy Deanne (now Mrs. William Murdock, Jr.), Preston Parkinson Nibley, now attending Stanford University, and Nancy Annette.

Ann Nibley's appointment as a member of the Relief Society General Board, December 17, 1941, brings to this organization a woman of experience and ability, a woman who is loved and admired wherever known for her graciousness, her modesty, her understanding and thoughtfulness, her deep sense of appreciation for the strengths of others, and for her readiness to recognize accomplishment and give credit. She approaches her new position with a sincere and becoming humility, accepting the arduous duties and responsibilities as a privilege and a blessing.

Prize-Winning Story

Relief Society Centennial Short Story Contest

MABEL HARMER

Inheritance

Mabel Harmer

Second Prize

MARGERY stood before the dresser attempting to see all of her floor-length dress in the mirror. She tilted it forward while she looked at the lower part of the skirt and then straightened it again while she surveyed the upper part, turning and swirling about to view every angle.

"It's just precious, mother," she said at length, with a bright smile of approval. You've done a grand job on it—you clever lady."

"I wish you could have a new one," sighed Lois, making no response to her daughter's compliment. "I hate having you go around in made-over clothes and. . . ."

"Oh, but such pretty made-overs," interrupted Margery gaily.

"Not a soul in the world knows it but you and I."

"Perhaps," Lois grudgingly admitted. "Who is taking you to the dance?"

"Jerry Milburn, and he's simply wonderful." Margery pirouetted around making the full skirt stand out like an inverted hollyhock. "He's dark, tall, and not exactly handsome, but he dances divinely, has a sense of humor like Bob Hope's and a biege roadster that would bring a lump to your throat."

"Is it the Milburn family that owns the automobile agency?" asked Lois.

"None other," Margery answered, slipping the billowing rose dress over her dark curls. "Am I the bright little girl to pluck him right from the grasping hands of the whole Junior class?"

"He'll be calling for you here, I suppose?" asked Lois, more in the tone of stating an unwelcome fact than asking a question.

"Why surely. You wouldn't want me to meet him anywhere else?"

"Of course not, darling. Only I was just thinking. . . . "

Margery knew without being told what her mother was thinking. Ever since they had lost their home and business in Auburn and had moved to Springfield, Lois Rankin had been a changed woman. The rented house with its shabby furniture had hurt her until she would scarcely allow even a bill collector to step a foot into the house. She had scrupulously avoided making any social contacts because she didn't want to have to entertain in these shabby surroundings, and to the best of her ability she had attempted to have her children do the same thing. Apparently twelve-year-old Ronnie had taken the matter very lightly and simply slipped into the habit of spending his evenings at his friends' homes instead of his own, but Margery and Tom seemed to think that she was taking it all too seriously.

"Just wait until we are ahead again and can have things nice," she would say whenever either of them suggested having friends in for an evening. "First impressions are so lasting, you know, and after all, this isn't our proper background."

She sat down to do a last bit of stitching on the dress and worked until she had to hurry to get dinner on in time. She was still rushing from stove to table when Tom came home from work.

Flinging his hat down he caught her around the waist as she was rushing past and said, "Hey there, lady, whither so fast? Don't I rate a welcoming kiss after a hard day's toil?"

"Of course," she said, kissing him hastily. "I was trying to make over a dress for Margery to wear to the dance Friday night, and I'm late with dinner."

For a moment she was sorry that she had emphasized the words "make over" but quickly decided that she needn't have worried for Tom merely went over to where Margery was studying and pinching her cheek playfully said, "It's a good thing she's so pretty when she has to wear old clothes."

Margery grinned up at him appreciatively and went back to her work, but the frown on Lois' face deepened. That's the worst of Tom, she thought. He thinks that this poverty is just all in the ordinary

course of human events. I just can't make him see that the children's lives are being ruined.

She had to admit, however, that Tom was really doing all he could to rebuild their fortunes, and that the crash had not been his fault; but it annoyed her that he took the situation so cheerfully when the lack of nice clothes and furniture was a constant nightmare to her.

They sat down to dinner, Ronnie sliding in at the last minute and mumbling an excuse to leave again while his mouth was still full of pie.

"Where's he off to again tonight?" asked Tom, as Ronnie disappeared through the front door in answer to a prolonged whistle outside.

"He said something about a Scout meeting," Lois answered vaguely. "Just the patrol, I believe."

"But why does he always have to be running off?" asked Tom impatiently. "It seems like I never see him, except at meal time. Why doesn't he bring his friends here?"

"He just doesn't want to, I guess," Lois answered briefly. She didn't quite like to admit that she had openly discouraged Ronnie from bringing his friends to the house. Later on, she told herself, I'll see that he has his friends here. He's too young to really care much about it now, anyway.

Tom interrupted her thoughts by saying, "How about going down town to a show? You need a change, and it's been a long time since we stepped out together."

A dollar for a show, thought Lois swiftly. No, they just couldn't afford it. A dollar would go a long way toward buying some new living room curtains. Aloud she said, "I'm afraid not tonight, dear. I need to work some more on Margery's dress."

"Well, then, I think I'll go on down alone, if you don't mind," he said, "but I think that you ought to go too. All work and no play, you know, makes Jill a serious girl."

LOIS washed up the dishes and then sat stitching on the frock while Margery went back to her lessons. After a while the girl broke the silence by saying, "Oh, I forgot to tell you, mother, I've been invited to join the Sphinx Club."

"That's nice," Lois answered. "What kind of a club is it?"

"Oh, very informal. It's the crowd that Jerry goes around with, and they just go places together and have fun fests. Last week they had a waffle supper at Markham's, and Saturday night we're going down to Maizie Walter's and play table tennis in her rumpus room.

Lois felt a chill creeping over her. Maizie's rumpus room and a waffle supper at the Markham's! And what would they do when it was Margery's turn to entertain? She would practically die of embarrassment to have the young crowd come here after being entertained in the fine homes of the city.

She gathered up her courage and said in a pleading voice, "Would it matter a lot, darling, if you didn't join this club? A year from now things will be better for us, and we will have a nice home again, but I just can't bear to invite people to this shabby place."

Margery's face flushed, and distress filled her blue eyes. "Yes, it would, mother," she said in a tight voice, "it would matter a lot. I

an't expect to go out with Jerry if m not one of his crowd, and I want o go with him very much; but if ou insist, I'll drop the club. I hink you set too much store by ne furniture, though. I'll bet the rowd could have as much fun here s anywhere." She closed her book nd went to bed, rushing past her nother to hide the tears that filled er eyes.

Half an hour later Ronnie came n, slamming the front door and ounding up the steps, his entrance aving the effect of a small earth-uake on the quiet house.

"Hush, dear," Lois cautioned, and wipe the mud off your shoes. Vhere in the world have you been? ou didn't pick up all that at a cout meeting did you?"

"No, we didn't have patrol. I net Vince Jones, and he took me ut to the airport on his bike. We ad a swell time. We saw three lanes come in." He threw his cap n the general direction of the sofa, nd when it missed and hit the floor e was content to let it stay there.

"If there was no meeting you hould have come back home. And vho is this Vince Jones? I don't emember meeting him.'

"Oh, he's just a boy around town hat I met. He's a good sport. You'll ee him sometime, maybe." With his comforting assurance Ronnie urned and went upstairs.

He's changing so much, thought ois, and now he's running around vith boys that I don't know any-hing about. Maybe I should have et him bring that Knowlton boy cross the street over when he want-d to. Perhaps it's just that he's rowing up, she comforted herself. Maybe I'd better speak to Tom about it. By the time Tom came in, however, it was nearly eleven, and she was too tired to do anything more than go to bed.

"Sorry to be so late," Tom apologized. "I met one of the fellows from the office, and we bowled for a couple of hours. That's a great sport, you know; we ought to go in for something like that."

Tom's old social urge coming to the fore again, she thought sleepily. He had always liked to be with a crowd. She wondered what kind of people went to bowling alleys. She guessed it would be all right if he didn't get to spending too much time there.

SHE was paring apples the next day when she saw Sister Marshall and Sister Roberts, the Relief Society teachers, come up the walk. For once, she was genuinely glad to see someone come to her door, and she decided that possibly she was getting lonelier for acquaintances than she had realized.

She greeted them cordially and offered them chairs in the living room, reflecting that if they visited every house on the block they probably saw one or two even worse homes than this one.

After delivering their message, Sister Roberts said, "We are very anxious to have you join our group and come out to our meetings. This is our centennial year, you know, and we are planning many interesting features. It's a wonderful thing to know, isn't it, that our organization has been active now for one hundred years?"

"Yes," Lois answered. "I'd like to join you. I'm especially interested in the centennial celebration

because it happens that my grandmother was a member of the first organization."

"Why that's wonderful!" exclaimed Sister Marshall. "You are just the woman we are looking for to take a leading part in our pageant. We were so anxious to have a lineal descendant of one of the original members, if possible, and so far we didn't know of a single one in our ward. Have you your grandmother's journal that you could read at one of our meetings?"

"Yes, indeed," Lois replied. "I haven't read it for years, but I'll be glad to look it up."

"Thank you, my dear. We will be very happy to have you one of us," said Sister Marshall in parting.

As soon as they had gone Lois went to the bedroom and began looking through her cedar chest for the journal. She had never really read it very carefully, and she decided that if she was to be a leading lady on the strength of being a granddaughter of a pioneer, it might be well to know something more about that pioneer.

She searched for some entry about the first Relief Society meeting. Yes, here it was:

"March 17, 1842—I attended a meeting today in the Nauvoo Lodge room. There were eighteen women present, and also the Prophet Joseph Smith, John Taylor, and Willard Richards. At the Prophet's suggestion we are to organize into a relief society to assist in looking after the wants of the poor and to help in correcting the morals and strengthening the virtues of the community. Sister Emma Smith is to be our president. We are to donate flour, butter, calico, or anything we can spare for the relief of the poor. I returned home to get supper for Ezra and the children. Our new home is all finished now, and we enjoy it very much. There isn't a finer home in this part of the state—at least, none that is more comfortable. By hard labor and the blessings of God we have done well since coming to this beautiful city."

There were more entries along the same line: two more babies in the years following, and the purchase of another farm outside of the city; for her home a beautiful Grandfather's clock to stand in the hall and a full set of fine china purchased for the handsome cupboard that Ezra had made himself. There was every evidence of a happy and prosperous family.

Then there were shadows and forebodings of trouble growing ever deeper until the reign of terror began that culminated in the death of the Prophet and his brother Hyrum. "I feel that it is the beginning of the end," she had written, "and that none of us will be allowed to remain very long in the beautiful city which we have labored so hard to build."

On the first of February, 1846, she had written: "The blow has fallen, and we must leave as soon as possible. Where we are going we do not know, except that it is to be to the West where there are no men to hunt and persecute us. Ezra is trying to sell our property, but everyone else is trying to sell his, and there is no one to buy. The mobsters will simply drive us out and then take everything. Ezra is trying to build a wagon for us, and he has taken down the fence for lumber.

"February 4—The word has come

hat we must leave at once if we vant to escape with our lives. Our vagon is not finished and does not ven have tires, so we can carry only light load. It would break my ieart to leave all my treasures if I lid not carry greater ones with me—ny religion and my children.

"February 6—We have crossed he river and are camped on the owa side. The weather is below reezing, and we had to clear snow rom the ground in order to make ur beds. Nine babies were born n camp the first night, in wagon oxes and in tents. So far all have urvived, although it is a wonder hat any of us survive with such cant protection from the terrible old. Brigham Young is wonderful. Ie seems to be everywhere at once, rganizing, cheering up the down-ast, and distributing food to the ieedy."

Unmindful of time, Lois read on bout the wretched journey through owa, of their fighting their way hrough rain, mud, and swollen treams. She read of their living veek after week with never enough ood to eat and with never a change f dry clothing. Sickness was a con-tant visitor at the camps, and the rail from Illinois to the Missouri River was marked with graves.

At length they reached a resting lace on the banks of the Missouri River, and they prepared to settle own for the winter. Under date of eptember 8 had been written, Ezra has built us a log cabin, and ve are quite comfortable. He has hinked the walls with mud and uilt a mud fireplace at one end. There is only a dirt floor and there re no windows, but it will be better than living in a dugout because those who do so will have to cook outdoors. We have filled our ticks with straw for beds and are using our wagon seats for tables. We have been very fortunate in trading with the Indians for buffalo robes which will help to keep us warm. Ezra has gone down into Missouri and traded what furniture we brought along for food. We are very grateful to be alive and safe from our enemies. With God's blessing we shall get through this winter all right and find a new home in the Rockies next year."

LOIS closed the worn book with a sigh and placed it carefully back in its box. Grandmother was wonderful, she thought. What stuff those pioneers must have been made of in order to go through so much adversity and come out with a prayer of thanksgiving. Had none of that fighting spirit come down to her that she should fold up at the first struggle with poverty? Surely there was some of that glorious inheritance for her and her children.

For the first time she saw clearly what a coward she had been, crawling into a shell because her home lacked some of the finery that others held. She was forcing Tom to spend his evenings in public bowling alleys because he couldn't entertain friends at home. Lovely bright-eyed Margery was being kept out of fun, and even Ronnie was seeking questionable companions out on the street.

Thank goodness she had been awakened before it was too late. At least she hoped that she had. She went back into the living room and looked at it with new eyes. It could

be rather a homey looking place when the right people were in it. After all, there was a spirit to a room that bore the earmarks of having been lived in that the finest home couldn't always boast.

She went out into the kitchen, brought forth materials for making a cake, and was hard at it when Margery came home from school.

"Do I see the making of Sunshine Cake?" asked the girl, slipping an arm around her mother's waist. This is only Friday. Did somebody slip in an extra birthday?"

"No birthday—just cake," her mother replied. "Could you take time to run down to the store?"

"Of course. This is Friday, and there's nary a lesson. What would you like?"

"I'm out of mayonnaise, and I thought I'd make some sandwiches if you would like to bring in some of your friends for a snack after the dance." Lois hoped that her voice sounded fairly casual.

"Why, mother, I'd love it," cried Margery. "Will you make some of those chopped egg and sardine sandwiches that you used to be famous for, and may I bring everybody?"

"Well, practically everybody," agreed Lois smiling. "There may be some limitations."

"Oh, I'll use good judgment," Margery promised, kissing her warmly.

She ran out of the house and down the steps, curls flying and eyes sparkling.

"And to think," said Lois to herself, "that I almost threw away my inheritance."

VALENTINES

Courtney Cottam

It is so hard to wander back to yesterdays
With you, whose years are numbered by the score;
I cannot picture your dear, frosty hair
As gleaming golden in the morning sun,
Nor realize the pulsing love you bore.
Yet as I sit beside you in the dusk,
Hearing you tell of the love your heart held close,
I know that we are kin;
For as you hold a crumbling flower,
Remembering, I hold a fresh cut rose.

Letter by Ellen Douglass Parker

Written at Nauvoo, Illinois, June 12, 1842

Editor's Note: The following is a copy of a letter written by Ellen Douglass Parker, t Nauvoo, Illinois, June 12, 1842, to her father and mother who were living in England. Ellen Douglass Parker was a member of Relief Society at Nauvoo. The comment regarding the Society contained in this letter is of special interest at this ime when the centennial is focusing attention upon the organization and growth of he Society. The original letter is the property of Mr. William R. Palmer, Cedar City, Utah, and is reproduced in the *Magazine* with his permission, sans editorial changes.

Nauvoo
June 12, 1842

Dear Father and Mother:

I now take up my pen for the hird time to address you, hoping hese lines will find you in good ealth as it leaves us all at present. I sent one letter from New Orleans vith an Englishman, which I expect ou will get soon. He was not set- ing off for England until the be- ginning of May. I also sent another vith one of our brethren who was coming to England to warn them or another time to prepare for the coming of Jesus Christ, which we believe is drawing nigh, and I expect hat you will get this the first. I sent the other about a month since nd I am going to send this by Art- nes Fielding. He has come over rom England with some of the Saints and he is returning to Liver- ool, so I send this letter by him so that you will have less to pay.

Dear father and mother, I am at a loss what I can say to you. I feel so thankful for what the Lord has done for me and my family, for truly all things have worked together for our good. You will see in our for- mer letters how all things did work, for which I feel to praise my Heav- enly Father, and I will now say some things about our situation. We rented a house at 5 shillings a month and we have firewood in at that and a good garden above an half an acre. It lies on the side of a hill close before our door. Our house is not such a fine one, but there are many that are much worse and I prayed that we might have one to ourselves, for there is three or four families in one room and many have to pitch their tents in the woods or any- where where they can, for it is im- possible for all to get houses when they come in for they are coming in daily. Scores of houses have been built since we have come here and they still continue building, and it is eight weeks this night since we came in. We have got our garden plowed and planted and all our seeds have come up and look very well. We have planted corn, potatoes, beans, peas, onions, pumpkins, melons, cu- cumbers, and many other things too numerous to mention, and we have also got a pig. A man came one day and wanted one of our boys to go and clear him a piece of ground before he plowed it and he would give him a pig, so he went about one day and got it. In any land it would have cost 15 or 16 shillings at least. It was Ralph that got it. We also have got a flock of chickens. We have 13 and I have bought 4 besides, so you have account of all our property, and I think we are far better here than in old England. We wish all our fathers and mothers

and brothers and sisters and all our friends were here, for there is plenty of work and plenty of meat and we can afford to play a day or two any time when we please and not get into debt. Butter is 5 pence a pound, sugar is the same. We have not had much fresh meat but we have had plenty of good bacon and ham. I wish the people in England could get as much as we can. As to prices of other goods, I need not mention, because you have heard before. I sent you word in my last letter what we were all doing, but I will mention it again. George and Ralph are working at the Nauvoo house and Richard has been working at a farm house close by and Isabella at the same place. Richard is now going to work for another man and I expect he will receive for wages five dollars a month besides his board, but we have not exactly agreed till he sees how both sides likes. George is walling when he is at the Nauvoo house but they are now waiting for some wood work, so he is ditching till they want him again. They love their work at the Nauvoo house very well. I forgot to tell you what Richard was going to work at, but he is going to plow and break up prairie. It has been his work ever since we came here. James Smithes and his family are all in good health. Ann got another child on the 31 day of May. I have been over to see her and she is doing very well. I also mention Hanah Thornber and her family. Henry is in good health at present. Jane has been sick but she is mending very nicely. Hanah has been a little sick but she is beginning to mend. Ellen and her husband are well. Old John and Ellen Parker are both in good health and spirits and are expecting their daughter Mary every day. Give their kind love to all inquiring friends. Jo Spencer, Jr., Eleson and Alice P. Cotam and Ann and Jo Bushton and William and Betty Moss are all in good health and spirits. Wm. Moss is building him a house not far from where we live.

There is now in this city a female charity society of which I am a member. We are in number eight or nine hundred. Jos. Smith wife is the head of our Society and we meet on a Thursday at ten o'clock,* where we receive instructions both temporally and spiritually. I must say something about the Prophet the Lord has raised up in these last days. I feel to rejoice that I have been permitted to hear his voice, for I know that this is the work of the Lord, and all the powers of earth or hell can not gainsay it. The time is not far hence when all will know that this is the work of the Lord and not of man. The time is near at hand when all the proud and they that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts. I pray that the Lord may remove all darkness from your minds so that you may see clearly the way which you should go, so that at last you may enter in through the gate into the city. Give our kind love to all inquiring friends and to all our brothers and sisters. Tell Jo Thorn-

(*Continued on page 146*)

*According to the Nauvoo *Book of Records*, some meetings were held at ten o'clock in the morning and some were held in the afternoon.

Excerpts From

The Woman's Exponent, 1872-1877

(Selected by Marianne C. Sharp)

"The following lines were found written on a scrap and lying on an open *Bible* in the room where, and at the time when, the Society was organized; which have been carefully preserved and transcribed as an appropriate frontispiece to the Female Relief Society *Book of Records*: 'O Lord, help our widows and fatherless children! So mote it be. Amen. With the sword and the word of truth, defend Thou them. So *mote* it be. Amen.'" (Volume I, No. 1, June 1, 1872)

Speaking of the Relief Society in Nauvoo: "The meetings were so large that the largest hall in the city was densely crowded, and it became necessary to adjourn to the Grove, the usual place in the summer for holding Sabbath meeting, which was provided with a suitable stand and a supply of seats for large assemblies. Each one wishing to join the Society was required to present a certificate of her good moral character, signed by two or more responsible persons. The meetings were opened and closed by singing and prayer, and systematic order was observed throughout. In each meeting reports were given by those whose duty it was to visit from house to house and inquire into the circumstances of the sick and destitute—donations were received and those subjects discussed which appertain to woman's duties, influence, responsibilities, etc., etc. —whatever has a tendency to benefit and elevate society at home and abroad. . . . Frequently President Joseph Smith, Bishop N. K. Whitney and brethren of the Twelve met with the sisters, and through the inspiration of the Spirit of God, imparted rich counsel and intelligence; instructing, not only in duties concerning the poor, but also in all the relations of life, as wives, mothers, daughters, sisters, and, as saints of the Most High, our duties to one another and our responsibilities as examples to the world, etc. . . . The first winter after the Society was organized was exceedingly cold and severe . . . and had it not been for the timely aid of the Female Relief Society (many) would have suffered much, and probably some would have perished.

"About the last of July, 1842, when some of the officials of Missouri were taking measures to drag President Joseph Smith from Illinois by an illegal process, the Female Relief Society sent a petition to Thomas Carlin, Governor of Illinois, in behalf of Pres. Smith, claiming his protection as chief magistrate. The petition was signed by every member of the Society and presented by its president, Mrs. Emma Smith, accompanied by Mrs. Amanda Smith and Miss E. R. Snow. . . . Whatever the result, the Female Relief Society had made a noble effort, and it was compensated by knowing that the great, good man, Joseph Smith, appreciated it. . . . " —Eliza R. Snow (June 15, 1872)

Speaking of the Relief Society in 1872: "In having been driven from a city, we have become a Territory—should have been a State—and here, the Female Relief Society, more amply developed than in Nauvoo, has extended its branches to every ward and settlement from Bear Lake in the North to Santa Clara in the South, and yet, as seen in prospective, it has but little more than emerged from its embryo state in comparison to its great future."—Eliza R. Snow (June 15, 1872)

"We have a large class of Scandinavian sisters who devote some hours a week to the study of the English language, and are taught by Sister Julia Howe."—17th Ward, Salt Lake City, Relief Society Report (August 15, 1872, page 42)

"Eliza R. Snow said we should seek to increase our fund of knowledge and to polish the mind."—Female Relief Society Report of Brinton's Ward, Big Cottonwood (1872, page 66)

Miss Snow said, "Woman fills an important sphere; her duties are most significant; and for this reason she should be educated."—Payson Relief Society Report (1872, page 75)

"I would especially mention the time

of the Echo Canyon expedition; when among other things, we were called upon for lariats. Some of our faithful mothers worked day and night, carding and spinning cattle's hair for that purpose; they made and brought in twenty-two lariats." —Spanish Fork Report (1873, page 170)

"I still think . . . that Home, with the Latter-day Saints is the Place of the Highest Happiness, Attainable on Earth."—Correspondence of Miss Snow from Vienna, Austria (Volume II, 1873, page 14)

"You might as well have been born in some other nation or dispensation, unless you can feel that you have a mission in Zion. . . .

"Let your first business be to perform your duties at home. But inasmuch as you are wise stewards, you will find time for social duties, because these are incumbent upon us as daughters and mothers in Zion. By seeking to perform every duty you will find that your capacity will increase, and you will be astonished at what you can accomplish."—Eliza R. Snow, Relief Society address, Ogden Tabernacle, August 14, 1873 (1873, page 63)

"It was requisite that every woman of good moral character belonging to the Church, should be a member of this organization; it was designed to extend woman's sphere and endow her with high and noble qualities. All should feel the responsibilities of being teachers, and seek to elevate the minds of all with whom they come in contact, teaching charity in its broadest sense; chastity, purity of thought, and economy. Every virtuous woman of the Church was called to be a member of these Societies, and being called, was under condemnation if she neglected to do so."—American Fork Relief Society Report of a talk by Eliza R. Snow. (1873, page 66)

"We have organized a school to teach the young girls plain and fancy needlework, knitting, crochet, embroidery, etc., articles made to be sold in the Relief Society's Co-operative Store; the profits derived therefrom to enlarge the Society's funds for the benefit of the sick and the needy."—Springville Relief Society Report (1874, page 186)

"Our Society house is a one story building, twenty-one by eighteen feet in size, and is well finished for a log building, logs being the best material we could obtain in this place."—Kamas Relief Society Report (Volume III, July 12, 1874, page 34)

"Lehi Society made 90 yards of rag carpet for our Tabernacle." (1875, page 171)

"Realizing the importance of founding and carrying out Home Industries, the 14 Ward Relief Society has commenced a Cooperative Tailoring Establishment to fill orders for men's and boys' clothing, on short notice and at low prices. (Mrs. S. Paxman, Superintendent)." (1875, page 181)

"We received orders from sisters Smith and Barney (through our Bishop) to make some good strong durable clothing for the Indians and now have on hand quite a lot."—Goshen Relief Society (1876, page 167)

"Our sisters met and made clothing and bedding, etc., and gave more than one hundred dollars worth to the sisters and children who have gone to Arizona on missions."—11th Ward, Salt Lake City (1876, page 171)

"At the suggestion of Pres. Brigham Young, we would call the attention of the women of this Territory to the subject of saving grain."—From editorial "Sisters Be in Earnest." (October 15, 1876, page 76)

"It was also moved, seconded, and unanimously carried that the Relief Societies throughout the Church take a mission to raise silk and do all in their power to clothe themselves and their families."—General Conference at St. George. (April, 1877, page 172)

"Our Society made about 40 yards of carpet for the Temple."—Tokerville, Kane County (1877, page 178)

"A library has been started."—Spanish Fork Relief Society Report (1877, page 186)

"Petition of ladies of Beaver to Mayor and City Council against seven saloons in their city." (1877, page 151)

"A vote of thanks was tendered Mrs. Robinson (of Farmington) for having made the first piece of silk dress goods in Utah." (Volume VI, 1877, page 13)

"The *Exponent* forms a small part of Church literature; it is the voice of the women of the Church, and contains a part of the record of their labors." (1877, page 18)

"Lovest Thou Me More Than These?"

O. F. Ursenbach

Manager, Los Angeles Regional Storehouse

IN the great art museums of Europe, photographs are available of the famous paintings displayed. Before me at this writing is a photograph of a canvas by G. De Grayer, which I purchased in the Brussels Art Museum, in Belgium. In the center foreground of the picture are many large fish, and in the rear stand six fishermen. In the left foreground stands the Apostle Peter holding a large fish by the gills, and in the right foreground stands the resurrected Christ looking into Peter's face and pointing toward the fish on the ground before them.

Prior to the occasion pictured in this painting, the risen Lord had twice appeared—once to the women at the tomb, then to the apostles in the "upper room."

The painting represents the third occasion when Jesus showed himself to his disciples after he had risen from the dead. The account of this appearance, as recorded in John 21: 1-17, tells us that on the sea of Tiberias a fishing party consisting of Peter, Thomas, Nathaniel, James, John and two other unidentified disciples—a group of seven—had fished all night without success. When the morning came, they saw standing on the shore a personage whom they did not know. His voice rang out to the fishermen: "Children, have ye any meat?" The fishermen answered negatively. Again came the voice: "Cast the net on the right side of the ship and ye shall find." This they did, and brought up a multitude of fishes. Then they recognized that the personage was the Lord. Then other disciples came in a little ship dragging a net laden with fishes. When they reached the land, they saw a fire of coals there, with fish laid upon it. They saw bread also. Then Jesus told them to bring the fish they had caught. And Peter went up and drew the fish to land. The unbroken net contained 153 "great fishes."

Then Jesus commanded the fishermen to come and dine, and He served them the bread and fishes.

After the Lord had served the disciples he turned to Peter asking: "Simon Peter, son of Jonas, lovest thou me more than these?" Being assured of Peter's love, He continued: "Feed my lambs." Twice again He asked the same question. Each time, following Peter's reassuring reply, the Master said: "Feed my sheep."

The inference is frequently made that this commission referred only to spiritual food, but that it may have had a wider meaning is evidenced by the fact that the apostles, in the direct aftermath of the Ascension, inaugurated a welfare movement, under the law of consecration, for the temporal sustenance of the Saints. Acts 4:34-35 states: "Neither said any of them that ought of the things which they possessed was his

own; but they had all things in common. . . . Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made to every man according as he had need." Joses of Cypres is mentioned as one who sold his land and gave all to the apostles. The story is also told of Annanias and his wife Sapphira who sold their possessions but selfishly retained a portion of the money. This brought Peter's stinging rebuke: "While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied to men, but unto God."

Suppose today the Master, considering our worldly possessions, should ask each individually: "Lovest thou me more than these?" Then, following our reassuring reply, suppose He should say: "Feed my sheep." To what extent would each comply?

Today the Lord does not require that we give our all, but He has given us the law of tithing, which we, as a people, have only partially observed. We have also been charged to pay a fast offering. Many there are who have been blessed with affluence who console themselves with the thought that they have fully met the fast offering requirement when they have paid the amount suggested by the Church as the minimum per capita amount. These persons could easily contribute many times this amount.

Were the fast fund commensurate with the ability of Latter-day Saint people to pay, the welfare movement would be fully financed; moreover, the present heavy call upon the Presiding Bishopric for assistance from the tithing funds to help wards meet monthly deficits incurred through providing for underprivileged members, would be eliminated.

Church members should advisedly and prayerfully consider the following lines:

> If everybody cared enough,
> If everybody shared enough,
> Everybody would have enough.

TWO OF ME

Eva Willes Wangsgaard

There always will be two of me,
  Two birds of different feather.
One loves the earth, and one would be
  Away beyond the heather,
Beyond the wind, beyond the sun—
  I long to set her winging,
But that would rob the other one
  Of all she knows of singing.

Little Habits That Grow Into Ruling Forces

Lella Marler Hoggan

HABITS are established ways of thinking, speaking, and acting. An old Chinese proverb runs: "Men do not grow good or bad suddenly." Little by little, day by day, we form the habits that hold us to a certain course of action. We are masters of our fate or slaves thereto according to the habits that rule our lives.

A hunter while riding in the mountains one day came upon a wolf's den in the rocks. The wolf puppies lay cuddled together warm and soft and cozy. The hunter gathered two of them up and carried them home to his children for pets. While the puppies appeared harmless, they soon became strong and vigorous. They began to growl and snap and bite at the children and were soon too dangerous to be kept in the home.

Habits are like that. Frequently those that at first appear harmless grow in strength until they become a menace.

There are habits that serve and uplift us, and there are habits that weaken us and carry us to our doom. Unrestrained, vicious habits will betray a man's best hopes and highest ideals; they will rob him of his health, his honor, and all that he holds dear.

But just as undesirable habits grow in strength from day to day, just as they enslave us and rob us of our peace of mind and joy of spirit, so also do desirable habits become a power for good in the lives of all those who cultivate them.

The person who establishes good health habits is not inclined to do things that will injure his body or shorten his life.

Those who train themselves in gentle manners and cultured speech, find that self-control is not difficult of attainment.

To follow a moral code that is wholesome and uplifting protects one against harmful influences.

Having formed the habit of praying earnestly and often, one finds he has a key to spiritual guidance which he will not willingly give up for some cheap substitute.

There are eternal laws underlying all of life. Obedience to any law brings its reward. Whatever we think or say or do effects our lives to a greater or lesser degree.

When Rip Van Winkle dropped into dissolute ways he kept telling himself, "We won't count this time." But all the time Mother Nature was counting and recording the very thing he was trying to forget. She keeps an accurate record and collects from each of us what is coming to her, to the last, least portion.

Habits once formed are not easily overcome. It takes conscious and persistent effort on our part to change any established custom.

The Master gave us the true plan

of life and salvation. But truth serves and saves us only to the extent that we incorporate it into our lives. Why not cultivate habits that will help us to progress, rather than permit undesirable ones to creep into our lives and thwart our highest purposes?

Elbert Hubbard advised that we cultivate only those habits that we are willing should master us.

All of us, no doubt, have read the story in scripture of the foolish man who built his house upon the sand, and the wise man who built his house upon the rock. When the winds and the storm came and beat upon those houses, the one built upon the sand fell to its destruction, but the one on the stone foundation stood firm through all the fury of the gale.

Our life structure is continually being subjected to similar tests. If we build up habits of strength and character we are laying the foundation stones for a house that will stand against all of the trials and temptations which may confront us. We shall not have to delude ourselves with the thought, "We won't count this time;" rather, we shall be glad to assure ourselves that this time and every time will count in establishing the wholesome habits that we are glad to have rule us.

ART OF LIVING

Gertrude Perry Stanton

I loved the works of master minds
In music and in art;
Reveled in poetry sublime—
A farmer won my heart.
What leisure has a farmer's wife
Such tastes to gratify?
I wrote my symphony in soup,
My poetry in pie.
I found great songsters with the birds,
And sculpture in the hills,
Most gorgeous paintings in the west,
And rhythm in the rills.
I lived an opera every day—
Adventure, ecstasy;
My children sang the solo parts,
The chorus rang from me.
My jellies showed the colors rare
That painters love to use;
I modeled in my bread and rolls—
And thus I wooed my muse.

"Vegetables for Vitality for Victory"

James M. Kirkham

Secretary, Church Beautification Committee

THERE is one great objective before the United States right now, and that is victory. We are asked to direct all of our thoughts, resources, and energies toward winning the war.

The efforts of many civilians are required to equip and keep one man at the front for service in the modern fighting force. The fighters need food; the workers who help equip the fighters need food. One of the indispensable war production items is food.

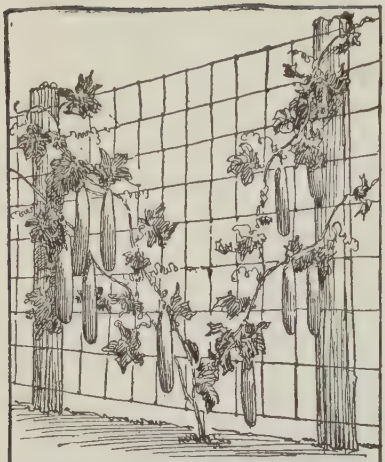
War gardens, in which are produced vital, protective foods for home use, have now become a national necessity. If the United States is to continue enjoying food in abundance, if it is to escape the production shortages and distribution tie-ups which have afflicted every country engaged in war, then every family controlling a bit of fertile, productive soil must have a garden.

The disappearance of surpluses and an increase in the price of fresh vegetables are considered a certainty by many authorities. As employment has increased, the demand for many food products has increased rapidly. This is another reason why increased production of food is necessary.

A GOOD SELECTION OF VEGETABLES FOR SALADS. LETTUCE, CUCUMBER, PEPPER, TOMATO AND CELERY CABBAGE

Reports tell us that many women of Britain have kept up their morale during the war by caring for small, back-yard gardens.

The protection and care of the health of people in this nation during this war is going to be one of the



CUCUMBERS TRAINED ON WIRE FENCE

major problems of the Government. The campaign to accomplish this has already started. We all recognize the health values to be found in fresh air, sunshine, and exercise. We also know the health values to be found in fresh vegetables. A well-kept vegetable garden is a source for all of these as well as a financial profit to the owner and a pleasure to the entire family.

The home vegetable garden should be a family interest, and all members of the family who are able to do so should take part in its care and cultivation. Agricultural leaders of the nation expect an increase of about one and one-third million home vegetable gardens this year.

It is a great satisfaction to have a supply of vegetables close at hand. Many vegetables rapidly deteriorate in quality after being gathered. Vegetables are at their best when fresh picked from one's own garden.

When a family produces its own vegetables, it usually eats more vegetables than if it had to depend upon those purchased with money from a store. Eating more home-grown vegetables tends to improve the family's health. Vegetables and fruits furnish a large part of the essential minerals, salts, and vitamins necessary to the well-being of the human system. The health value of vegetables in the diet is of even greater importance than the economic values of home production. Home-grown vegetables also release more of the commercial vegetable production for other uses, such as helping to provide food for the fighting forces.

A good family food plan calls for two vegetables a day besides potatoes. One of these should be leafy or raw, such as lettuce, spinach, cabbage, or tomatoes. The other one should be a root vegetable, or corn, string beans, peas, or some other vegetable of this classification.

VEGETABLES may be grown in many corners and waste places that are now overrun by weeds. Where weeds will grow, it is quite certain that vegetables will also grow if given reasonable care. In selecting the place for a garden, however, we must remember that vegetables will not grow in poor soil, such as that found in many city back yards. It too often consists of rocks, cinders, or basement soil. Certain vegetables may be grown among flowers, in corners, or trailed on fences. Before planting, study should be given to the kind of vegetables and the varieties best adapted to the planting area. A garden should not be planted where the sun does not shine upon the land for at least five hours each bright day.

All garden space should be fully utilized throughout the growing season. Succession planting is the answer to this, and with careful planning, almost the entire gamut of garden edibles may be grown on a twenty-foot square in one season.

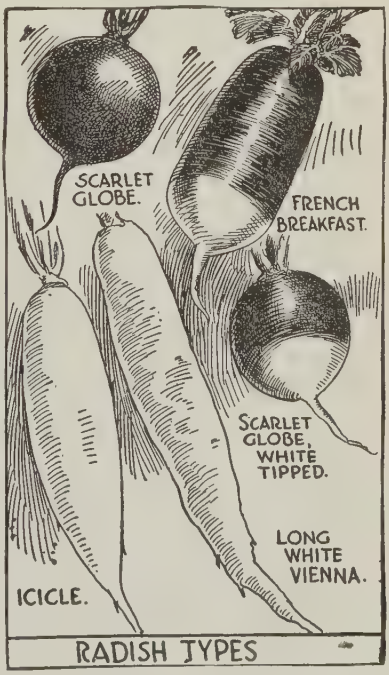
Do not follow root crops with root crops, or plants of one family with members of the same family. A few combinations that work out excellently are: late peas followed by celery; early peas followed by late cabbage; early lettuce by summer squash; spinach, lettuce, and radishes by bush lima beans; early beets by string beans; early string beans by fall beets; early carrots by endive or winter radishes; early onions by kale; peas by turnips or carrots. Tomatoes may be set between the rows of peas and thus get started while the peas are reaching maturity, then when the pea vines are removed, the tomato vines may develop to maturity. Peppers and eggplant may be planted after the earliest spinach and radishes.

The plan for the small garden should be made early and carefully worked out before seed orders are placed. Order your favorite seed catalogue now, and place orders early enough to assure getting the choice or better seed. Seed catalogues are very helpful, as they give data about each vegetable that are necessary in making a successful garden.

Many seeds, such as tomatoes, cabbage, and brussel sprouts, should be planted early in flats or in seed boxes in order to make ready for early transplanting as soon as the frost is over. In many places, local greenhouses raise these plants to a size suitable for transplanting and then sell them to home gardeners.

Much valuable information may be obtained from your state experiment station. A bulletin dealing with vegetable gardens will usually be sent upon request. These bulletins have planting charts giving the varieties to plant, the proper date of planting, the number of days required for maturing, the quantity of seed to plant in a given space, as well as the depth and distance apart that seeds should be planted.

Now that home vegetable gardens have been declared vital in our national war program, every person who has land suitable for use in the production of food should plan now to do his part in this emergency. Plant "vegetables for vitality for victory."



HAPPENINGS

Annie Wells Cannon

Behold a war-torn world!
Yet the seasons pass,
And beneath the winter snows and blasts
Lie snowdrops, violets, and tender grass.

THE wives and mothers of the nation who keep the home fires burning, while not so spectacular, are a very essential group. It is through their devotion and determination that the ideals and standards of the American home will be preserved, children cared for and taught correct principles, and the light of faith and hope kept shining to welcome in the dawn of a better day.

GLADYS SWARTHOUT, Metropolitan opera singer, was named by the poll of the radio editors and columnists the best classical radio singer for 1941. Lily Pons was second, and Margaret Speaks was third.

SHIRLEY TEMPLE, after an absence of two years from the screen, returns this year in the romantic drama *Kathleen*, under the direction of the Metro-Goldwyn-Mayer studios. She will make only two pictures, as she has to continue her school work. Her future depends largely on the success of this new production.

BERTHA A. KLEINMAN, poet of Utah and Arizona, has been designated as winner of the third prize in the National Thanksgiving Poetry Contest for 1941 for her poem, "Pledge the Flag and Steady On." Thirty-eight states were represented in the contest and there were over 2,500 entries. The judges were presidents and professors of eastern universities. The poem becomes the property of the National Foundation and will be given due publicity and recognition.

BERENICE DuRAE THORPE, Seattle housewife and teaching fellow at Washington University, won the 1941 Alfred A. Knopf Literary Fellowship fiction prize of $1200 to be followed by book publication on a royalty basis, for her novel *Reunion at Strawberry Hill*.

NANCY M. BARKER, talented young teacher of the arts and modern languages at Weber College, died during the holiday season. Marianne M. Browning, popular matron and worker in Church and club circles also received the final call. Among other notable Utah women to pass away was Melissa Chipman Boley, 85, of American Fork, the oldest resident of her home town where she was a prominent figure in organization work.

DR. ANNIE STURGESS DANIELS of New York, known as "angel of the tenements," was feted by prominent members of the medical profession and others on her sixtieth year of philanthropical service among the unfortunate residents of the tenements.

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EDITORIAL

Sources of Spiritual Refreshment

AS we look back over the history of the world we must recognize how clearly and definitely the Father has charted the course that leads to peace and happiness. Yet, in all generations men have chosen to disregard the wisdom of the Father and have walked in their own unrighteous ways. Having been given their free agency, they have set at naught His plan and counsel and have sought advancement and joy through the gratification of their own base desires. Time and time again His prophets have called men to repentance and predicted the destruction that surely follows such a course of action. Time after time men have seen the predictions of the prophets fulfilled, yet they refuse to be warned and continue to ply their wicked practices, bringing destruction to themselves and sorrow to those about them. Today the entire world is sorrowing and suffering. The acts of unrighteous men are casting their shadow over the righteous as well as the ungodly. The just are suffering with the unjust. This is always the case when wickedness prevails. The war and bloodshed that encircle the globe today are destroying our cities, our young manhood, our hopes and our dreams. They are interrupting the normal course of life for millions of people, and leaving in their wake fear, anxiety, and heartache. So disturbed are people that each additional calamity, each unexpected pronouncement either creates hysteria or presses upon the heart and leaves us stricken, uncertain and doubtful of our own powers of adjustment.

Under circumstances such as exist today, Latter-day Saints must recognize the spiritual refreshment and wise direction afforded by the Church. The Church is led by men of God—prophets, seers and revelators. Inspiration in the Church is a reality. Those who stand at the head of the Church are in tune with the will of the Father for His children. If we will but place confidence in our leaders, if we will be attuned to their desires and act upon their counsel, we will not become hysterical, neither will we be spiritually defeated nor destroyed.

These days should find us often in the house of worship. It is inevitable that we gain composure and inward strength through Church attendance. Even though the surroundings may not be entirely to our liking, the sermon not appeal to us, and the music leave much to be desired, it is there that we commune with the Father, it is there that we partake of the Sacrament and renew our covenants with Him, it is there that we contemplate the eternal plan and see life in its true perspective. Those who attend Church in a true spirit of worship leave better fortified to cope with conditions, no matter how serious they may be.

These are days when time spent reading the scriptures pays big dividends in spiritual renewal. Five minutes a day spent with the scriptures would instill hope and build a faith that would be a power in meeting our trials. Who would not be comforted by reading of David's confidence in God's grace when he said, "The Lord is my shepherd, I shall not want"? (Psalms 23) Who would not have his confidence restored by the words to latter-day Israel, "Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (*Doctrine and Covenants* 6:34) Who could remain utterly helpless and discouraged after reading such passages as: "God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Yes, in the scriptures there is comfort, encouragement, and hope. In them one finds that which uplifts, builds and strengthens.

Conditions in the world today are serious—sufficiently serious to demand our supreme effort in maintaining self-control and morale. Conditions are so abnormal as to tax our greatest powers of adjustment. While as individuals and as a people the Latter-day Saints may be righteous, they cannot avoid the suffering and the heartaches brought about by this globe-encircling war. But they can remain composed, they can calm the frenzy of others, they can still purposefully direct their lives and intelligently adjust to whatever comes if they place confidence in their leaders, if they study the word of God and do His bidding, if they commune with Him often, both in their homes and in the house of worship. These are the sources from which we may draw courage and strength to meet these precarious times.

"BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalm 1)

Notes TO THE FIELD

Discontinuance of Relief Society Stake Union Meetings and Conferences

ON January 17, 1942, the First Presidency published in the *Deseret News* the following notice to Church officers:

Having in mind the heavy tax burdens which it is announced are to be imposed in the coming year, as also the limitations which have been made upon automotive travel, and desiring to help the people as much as possible in meeting these problems by cutting down, to the lowest feasible limit, all expenditures incident to Church activities, we are asking the general boards of all the auxiliary organizations to discontinue all their institutes and conventions. For the same considerations, we request that all auxiliary stake union meetings be discontinued. The policy is to take effect immediately and will continue in force until further notice.

This action places increased responsibility upon the ward and branch auxiliary organizations to see that their work not only does not suffer, but is increased in intensity, improved in quality, and in general made more effective.

The general board will keep in close touch with stake and ward boards by mail, giving them guidance, counsel and help as circumstances may require.

The auxiliary organizations have done and are doing a great work, each in its own field; there is a greater work waiting to be done in the immediate future. The safety, welfare, and righteousness of the youth of Zion are gravely threatened; no effort must be spared to make them secure. The mothers of the Church have the sacred duty of guardianship of the sanctity of the home; they must not fail. The fathers of the Church must see that no corrupting influence gains access to the home. The little ones of the Church must be led forward in the paths of the Lord.

We congratulate the local boards and workers of the auxiliary organizations upon this new and greater opportunity for service and we invoke the blessings of the Lord upon them that they may meet their added responsibilities in a manner pleasing to Him. In their work it must be ever remembered that the ultimate end and purpose of the auxiliary organizations is to build righteousness in the hearts of the people, and to bring them to live in accordance with the doctrines and principles of the restored Gospel.

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay
The First Presidency

The General Board of Relief Society heartily endorses this wise and timely policy which the First Presidency has announced in the interest of the members of the Church at this time of national emergency. In conformity therewith, the General Board will issue no calls for Relief Society stake conferences or other stake-wide Relief Society gatherings, and requests that Relief Society union meetings in all stakes be discontinued until further notice.

Instructions are being sent by bulletin direct to stake, ward, and mission Relief Society officers with respect to necessary modifications in procedure under terms of this new Church policy.

General Centennial Celebration Postponed

THE Church-wide general celebration of the Relief Society centennial, which was to have been held in Salt Lake City at the time of the general conference in April, has been postponed for the present. Plans for this celebration included a Relief Society centennial pageant, a centennial concert by a chorus of Singing Mothers composed of delegations from the various stakes and missions, and an exhibit of Relief Society activities. All of these features have been postponed. This decision was made by the General Board for the same reasons as those stated by the First Presidency in requesting discontinuance of auxiliary stake conferences and union meetings.

April General Conference of Relief Society Not Scheduled

FOR the same reasons given with respect to postponement of the general centennial celebration, the General Board has decided not to call a general conference of Relief Society in April of this year.

Local Relief Societies to Observe Centennial and to Plant Trees

WARD and branch Relief Societies throughout the Church are encouraged to proceed with plans for observance of the Relief Society centennial on or near March 17, 1942—the one hundredth anniversary. They will also proceed with the planting of Relief Society centennial trees on Church grounds. These are the two definite recommendations made by the General Board to be followed by local Relief Societies throughout the Church, as announced at the general conference of Relief Society October, 1941, and published in the *Magazine* for November, 1941, page 752. Attention is again directed to the recognition and support of the centennial by the General Boards of the Mutual Improvement Associations who have released to the Relief Society Tuesday evening, March 17, 1942, for local centennial programs. Those who desire to hold celebrations in the evening rather than the afternoon of this day may therefore feel free to make arrangements with their respective bishops and local M. I. A. officers for the use of this evening. Bronze markers for the centennial trees are now available at the offices of the General Board at $2.25, postpaid, for any Relief Societies who may desire them.

Centennial Memorial Campanile (Bell Tower)

THE January issue of the *Relief Society Magazine* showed, on the cover, a picture of the proposed Relief Society centennial memorial campanile (bell tower), and the statement inside the cover indicated that substitute materials would be used temporarily for those parts of the memorial for which permanent materials might be unavailable due to the war situation. The General Board is pleased to report that under terms

of a time extension of Government regulations it will now be possible to erect the memorial of permanent materials.

The General Board announced at the general conference of Relief Society in October, 1941, and again in the *Relief Society Magazine* for January, 1942, page 39, that voluntary contributions are accepted for the erection of this permanent memorial in honor of all Relief Society women of the past and present. Contributions are being offered not only by Relief Society women themselves, but by husbands, fathers, and sons of Relief Society women who wish to make contributions in honor of their wives, daughters, or mothers, who have been or now are devoted Relief Society members and workers. All ward Relief Society presidents are requested to have announcement made both in Relief Society and other ward meetings of the opportunity for contributing to this unusual and beautiful Relief Society centennial memorial which is to house the historic Nauvoo Temple bell. There is at present no time limit for submittal of these contributions. Many people will doubtless wish to contribute before completion of the memorial, at present scheduled for April 1, but contributions will be accepted throughout the year.

As previously announced, contributions are to be handed to the ward Relief Society secretary-treasurer who will enter in a special section of the ward record book designated for that purpose the name of the giver, the date, and the amount of the contribution. This special record of donors to the campanile will be retained in the ward as a permanent record, and is to include the names of all who make contributions through the ward, whether or not they are members of the ward Relief Society.

Radio Broadcast, March 17, 1942

COMMEMORATING the Relief Society centennial, a radio broadcast will be given on the one hundredth anniversary date, Tuesday, March 17, 1942, over station KSL, from 8:00 to 8:30 a. m. This broadcast will initiate the festivities commemorating this important occasion which will be held by local Societies throughout the Church.

It is probable that the General Board will present other broadcasts later in the month of March and early in April in commemoration of the centennial. Inasmuch as exact dates for these broadcasts have not been set, it is suggested that Relief Society women watch the newspapers for announcement of date and time. Stake and ward presidents will be notified by mail of exact date and time of these subsequent broadcasts if arrangements can be completed in time for announcements to be made in Relief Society meetings.

Survey of Registered and Practical Nurses

THE General Board of Relief Society will conduct a survey of all registered and practical nurses in the various wards and branches of the Church during the month of February. Survey forms for this purpose are being distributed to ward and branch Relief Society presidents on which to list the names and other information relating to all registered and practical nurses residing in the various wards and branches of the Church. All

women in the various wards are urged to cooperate with their ward Relief Society presidents in the preparation of as accurate and complete a list of nurses as is possible. It is requested that all women who are either registered or practical nurses report their names to their ward or branch Relief Society presidents, and that all members of the Society assist their local Relief Society presidents by giving them the names of women living in the ward or branch whom they know to be either practical or registered nurses.

New Books

THE Message of the Twelve Prophets by Sidney B. Sperry, Ph.D., head of the department of Bible and Modern Scriptures, Brigham Young University, is a new book which merits careful reading. The book is a scholarly treatise on the Minor Prophets of the Old Testament. According to the preface, the book was written "to supply students with suitable reading materials concerning these great figures of ancient Israel, and to furnish the average intelligent reader with an interpretation and discussion of the Minor Prophets that shall lead to a finer appreciation of them, their work, and their importance for this generation." The author has interpreted these prophets in the light of the Gospel as revealed in this dispensation.

This book is an excellent contribution to Church literature and a good reference book for the home library. It may be purchased at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, price $2.

SECOND War In Heaven is the title of a new book by Professor N. L. Nelson, author of *Preaching and Public Speaking* and *The Scientific Aspects of Mormonism*. In the foreword to this new volume Professor Nelson states, "Bewilderment and fear are just now gripping the world. . . . We call it the second world war. In reality it is the first resumed with increased fury. . . . War books are appearing by the scores, all attempting to set forth the causes behind the raging conflict. They enlighten us only by bits, however, for the simple reason that their perspectives are too short. . . . What is needed to clarify our bewilderment . . . is one Mighty Perspective touching infinity in the Past, cutting a clear swath through the jungles of the Present, and then lighting up, also to the bounds of infinity, a faith-appealing way through the mists of the Future." Such a perspective Professor Nelson aims to contribute in his new book.

The book may be purchased from Prof. N. L. Nelson, Downey, Idaho, price $1.50.

A SECOND edition of *Autumn Leaves*, a book of poems by Winnifred Morris Tibbs, is now off the press. Thirty-five new poems appear in this new edition, and all poems included in the book have been written since the eightieth birthday of the author. The poems reveal the wide range of interests of the author as well as her wholesome philosophy of life. This book may be purchased from Winnifred M. Tibbs, 1376 East Seventeenth South, Salt Lake City, price 50 cents.

The Merry-Go-Round

Alice Morrey Bailey

CHAPTER ELEVEN

THE ensuing week was a nightmare of confusion. There were endless conferences with Tory Meade and Judge Oldham. Finally, a hearing was set for Thursday—four days off.

"John," said Alyn one morning, 'you remember I told you about calling Rufus Randolph about locating another house for us? You have the day off today, so let's go and see what he has found."

"It's a deal," said John, and they were off.

"Well, John and Alyn," said Rufus, greeting them heartily, "what's this I hear about you adopting a baby? Josephine was telling me that some child-placing agency called her for references. She gave you a good send-off, you can bet."

"Yes," said John, "it's true. We're going to adopt a baby, and we'll need a home."

"Well," said Rufus, "kids are great! Where have you people been keeping yourselves? Josephine has tried to call you, but no one ever answers the telephone."

"I've been working," said Alyn quickly.

"Working! Who? You? Where?"

"In a hat shop—selling." Alyn was surprised at herself making this admission, surprised that she didn't care in the least if Rufus knew, even though he would impart the news to Josephine, who would quickly pass it on to the crowd. John caught her eye and winked—a little signal of applause.

The house Rufus had selected for them was in a good neighborhood, a residential district, but Alyn's heart sank when she looked at the grounds—no lawns, no shrubs, just a long lot with a house in the middle of it and a single tree.

"That house has good lines," Rufus pointed out. "Alyn said you wanted a big yard. This place has been owned by a carpenter, a plumber, and a stonemason, in turns."

That accounted for the good lines and the rock wall that surrounded the place. Alyn hoped the plumbing was as good.

"Too bad a painter didn't get hold of it too," said Alyn. Then grudgingly she added, "I've always wanted a place with a rock wall, but of course we can't take this one. It looks terrible. What do you think of it, John?"

John's eyes were shining. "This could be made into the prettiest place on the block," he said. "A pond and a rock garden could be built there; a lawn could be planted, and shrubs banked against the rock wall. I've always wanted a place like this to putter around. . . . "

"Say, that's right. You did go in for landscaping or something, didn't you, John?" remarked Rufus.

"You want it, John?" asked Alyn, dismayed.

"Well, I can't say yet. Let's have a look at the inside."

"It's a peach inside!" said Rufus, and he was right.

The house was well planned. Alyn could visualize her furniture in it. With little added expense they could furnish the place completely —all except the nursery.

"John," said Alyn, when Rufus told them the window and floor measurements, "our rugs and draperies will fit! See this lovely, big bedroom; and the room adjoining it will be just right for Richard."

Swift visions of a little boy playing with blocks on the floor, sailing boats on the pond, came to mind; she pictured a little, dark head among the flowers.

"O John," she breathed, "let's take it."

"Would you still want it even though we don't get . . . ?"

"Even though we don't get Richard," said Alyn, but despair gripped her heart. "John, if we move in before Thursday," she appealed, "we can tell them that our rent is less."

"Why don't you buy the place?" asked Rufus. "We can arrange with the bank for a loan. I've discussed such a proposition with the appraisers. The payments would be about thirty-seven dollars per month, including insurance." He sounded so offhand.

John and Alyn looked at each other, and a glance of agreement passed between them.

"We'll do it," said John, and Alyn caught her breath.

"And that," she laughed later, "is how one becomes a homeowner."

Moving was much harder than Alyn had anticipated. She scrubbed hard all day, and she and John worked far into the night, painting woodwork, polishing windows, cleaning after the paper hangers and the men who laid the rugs. When the van brought their furniture, all that was left to do was to place it and hang the draperies.

"The outside can wait," said John, surveying the results. "A little enchanted forest in that corner of the back yard, with tiny trails where he can play Robinhood and Indian. . . ."

"The doting father," laughed Alyn. "John, this looks like heaven. I really like to clean and scour and scrub. I didn't think I would ever enjoy it."

"Well, let's have a hot bath and pile into bed," said John. "I want you rested and beautiful for court tomorrow."

"John, I'm afraid," said Alyn. "I can't face. . . ."

"Come on," said John, tipping her chin up with a finger. "Steady now! We've done our very best; and we'll keep on trying, but we mustn't be afraid. I like to think that somewhere Judith—and Theo, too, are pulling for us, and for their baby. We mustn't give up now, for her sake or for the sake of little Richard. Fear will lick us from the start."

Alyn knew John was right and forced a smile to her lips.

THE next morning, with belief in their hearts and heads held high, she and John appeared in court. Alyn wore the blue dress with the white collar and the deep pockets.

" . . . because I wore it when I held him," she told John. "I thought I could never bear to put it on again, but it brings me nearer to him—and to Judith."

The court procedure was much less formal than Alyn had expected. People from the agency were there, as were Tory Meade and Judge Old-

ham, who were to speak for John and Alyn. The worker who had visited Alyn was nowhere in sight, but her handiwork was much in evidence through her report; Alyn especially noted the recurring use of such phrases as "the stability of the home," "operating upon a sensible budget," "a sound financial background for the child."

"As you know," the Judge said, "in deciding cases such as this, the court relies a great deal upon the experience, discretion, and recommendations of the agency to which the case has been referred. There are many important details that must be considered—details which the agency is better able to judge than is the law. Therefore, the law reposes confidence in the judgment of the agency. The agency is interested in the welfare of these little unfortunates as well as in the welfare of the prospective parents and of society. The court has respect for their judgment, and complete trust in their integrity."

The remarks seemed a rebuke. It was just as Alyn had thought—the whole difficulty about getting Richard lay at her door; no one else was to blame. As the report was read, evidence piled up against her, black and convincing, and everything it said was true. She had always lived up to the limit of her husband's income. She had saved nothing. The odious apartment, which she thoroughly hated now, had really cost them eighty-five dollars a month—out of an income of $150. Underlying these cold facts her character stood out, selfish, unstable, and uncooperative.

John and Alyn had no blood claim to this little orphan. In the eyes of the agency they had no right over any other possible parents, of whom there were many on the waiting list. Then their ages were a shade over the limit. The agency did have the child's welfare at heart; it had to look at the facts coldly and without emotion. Out of an ever-increasing depth of hopelessness Alyn glanced at John.

His face betrayed no emotion, but his brown eyes had an intense look that told Alyn his mind was racing like lightning, and she took hope. "Don't be afraid," John had said, and once more she drove fear out by main force. "God expects us to work as well as pray for what we want," she thought. "Well, we will do both."

Tory talked brilliantly in their behalf; Judge Oldham warmly praised them and their families. Then John was on his feet, moving toward the judge. His voice was low and measured, but there was an urgency, a conviction in it that filled the room.

"There are some facts that have been corrected since the investigation. Mrs. Fordyce and I have bought a new home, one more suitable to both a child and our budget."

John's voice went on describing the home, the garden he had visualized, the enchanted forest, the little room with the sunshine coming through the window. He placed Richard in this setting, cleverly, subtly, and made him grow—first a baby, then a little boy in a sun suit, next, a scout with his friends, and later a young man going to college. Surely, surely such a flow of words could not fail to move the court.

"I have no immediate hope of increasing my earnings, and I would not willingly give up the work that

I love in order to do so. Due to a change in my employment and a greatly decreased budget things have been very difficult for Mrs. Fordyce, but she has willingly and skillfully made adjustments. She has been a true helpmate to me, staying with me through adversity when many women of her social position would have resorted to divorce as the best way out. She has given up many luxuries and habits of life that she had been used to always. To ease the situation, she even took a position as a saleswoman—something that must have been intolerable to her—and made good at it, too."

Alyn's eyes misted, thinking John's story was hardly the truth as she knew it, but knowing that John was telling the truth as he saw it, covering her deficiencies with a love that was as comforting and enveloping as a blanket. A lump came to her throat, emotion swept her. She felt a grateful pride in John. Tory was looking at him with respect, as were Judge Oldham and the people from the agency. How could she ever have felt apologetic for him? Now she felt only deep affection, sincere love, complete trust.

The Judge cleared his throat, looked doubtfully through the memoranda of the agency. The long moment was filled with suspense. Alyn clenched her hands until the nails bit deep into her palms. She shoved them deep into her pockets to still her agitation. There the right hand encountered a stiff paper, and she drew it out wonderingly.

Judith's envelope—the one she had given her just before the birth of Richard. Alyn, in the excitement that had followed, had entirely forgotten about it. Judith had said she would ask for it afterward. . . . Alyn turned it over slowly. "To John and Alyn," it said in Judith's familiar handwriting. With shaking fingers she tore it open.

"Dear John and Alyn," she read. "I am waiting for you to come for me, to take me to the hospital. Perhaps I will laugh at this later, but I have an overwhelming feeling that I am not going to come through this experience. I suppose every mother feels so, but in the event of my death, if the baby lives I want you two to have it. Your home life is what Theo and I had planned for us. I hope there will be no necessity for you to ever read this, but. . . ."

"I am not afraid of anything that may happen—to me," Judith had said on the way to the hospital that tragic night—after she had written this letter.

The Judge cleared his throat again and picked up the papers. Alyn, looking at him, knew in that swift instant that in spite of everything—even John's eloquent plea—he was going to refuse them. She half rose from her seat.

"John," she said, and as he leaned over, she thrust the letter into his hand, explaining its presence in swift words. "Give it to the Judge. Judith gave us the baby!"

The Judge read the letter ponderously, glancing at John and Alyn, questioning John as to its source.

"Why wasn't this presented before?" When John told him the circumstances his countenance brightened. "Well, that puts a different light on the case. It was evidently the mother's wish that you have the baby, and now I see no reason why you shouldn't have it, considering your statement of fitness." Then to Alyn's surprise, the

agency officials nodded agreement. "The court will expect complete verification of the handwriting, of course," the Judge concluded.

John took Alyn unashamedly into his arms. "It will be a simple matter, your Honor, to prove the handwriting, with the specimens we can find at her late employer's office. These will be submitted to you for such investigation as the court pleases to make."

AT last the day came when they got the baby from the hospital. At last they were on their way home with him.

"John, doesn't he look ridiculous in this replendent hood? All his clothes simply drown him, and I thought they were so small. I wonder if I will ever be able to handle him like that nurse did. I wish you could have seen her, John. I feel afraid to hold him too tightly for fear of crushing him; yet if I don't, I'll drop him. O John, I'm afraid!"

"Come now," said John stoutly. "Many a real mother has felt the same. The days will pass, and you will soon be used to handling him. He will seem just like your own. He will be our own."

It was not until later, after they had safely tucked the baby into bed, with many fears and much excitement, that Alyn suddenly remembered something.

"O John, there was a letter for you this morning—nothing of importance, an advertisement from an orchard company back east, I think. I'll get it for you."

But John didn't think it was an advertisement, a fact that was apparent from his interest. "It's from the company that Mr. Moyle represented. I wonder. . . ." He opened the letter nervously, Alyn watching as he read it. When he had finished, he handed it silently to her, watching her eyes for a response.

"Dear Sir," it ran, "We have been informed by our representative, Mr. Moyle, that you have an apricot mutation that produces highly superior fruit. The size and quality, the fine grain, the juiciness and flavor, plus the earlier ripening date, are a combination of qualities that we have hoped for. We are prepared to make you a substantial offer on a contract, providing you can bud the mutation successfully. We urge that you exercise the utmost care and knowledge in handling it, for such a mutation is a rare find."

"John! You may go down in history! Think of it. Your little limb of apricots might create a whole new species. How thrilling!"

"Then there's the money, too, Alyn. Don't forget that."

"Yes, the money," said Alyn, wrinkling her brow. "You'll have to watch me closely if it's very much, and don't let it spoil me."

"There should be several thousands—maybe more."

"Thousands? O John! But I thought you objected. . . ."

"To making money? Not at all, if one likes the means whereby it's made. It will take a lot of money for our family, now," said John easily. "Richard may decide to be a doctor, or a lawyer like his father, or an engineer, any one of which would take a lot of money. It won't be any time until he'll be grown. Look at him—nine pounds already."

JOHN was right. The days that followed, which might easily have been monotonous, were dream-filled days of accomplishment, punctured with occasional groundless fears:

Was something radically wrong when Richard breathed thus? Was he ill or dying when he slept so long? Was he growing too fast? Too slowly? Alyn learned to adjust herself and to handle him. She learned to understand his crying—the lusty cry of anger, the insistent one of hunger, the little sing-song cry with which he put himself to sleep.

It was simply no time at all until Richard was walking, forming his first clumsy sentences: "Daddy go work," he would say. Propelling his kiddie car with little fat legs, he would call to his mother, "Move, Mudder, here comes toot-toot." His hair was black and stood in curls above his round baby features, his bright, blue eyes sparkled. Strangers invariably enthused over his likeness to Alyn, but Alyn knew it was Judith he would one day resemble, and the thought gave her pleasure.

On Richard's third birthday, August 9, they had planned a picnic in the park, and Alyn had the lunch packed when John got home.

"I saw Bea this morning when I was shopping," she told John as they rode along.

Richard had been pedaling solemnly along by her side on his tricycle when Bea drew her car to the curb.

"Alyn, how marvelous you look, and what a darling baby!"

"I'm not a baby," Richard informed her frigidly. "I'm big like my daddy."

Alyn stifled a smile, and Bea chattered on: "How do you do it, Alyn? I never saw you looking so young. For myself I feel like a rag, a bone, and a hank of hair. I have to give a luncheon today, too—for the wives of Wif's office force. Wif has had a big deal on and has worked everyone to the bone. Whenever men get to feeling imposed upon, invite their wives to lunch, is Wif's old standby, and it always works. You know how it is. Josephine is giving a dinner tonight, and tomorrow. . . . All I do is rush around like a fireman in Hades."

Alyn shuddered as she told John about it.

"Well, son," said John, "here we are. Shall we see the monkeys first, or the seals?"

"The merry-go-round," shouted Richard. "I want to ride the merry-go-round."

"Let him," said Alyn, "and pray that he comes out with a whole stomach."

"Whee-e-e," whooped Richard in high glee as the machine started.

They watched him with some trepidation, watched the smile disappear from his face and a look of nausea come over it.

"Get him off, John," said Alyn. "We oughtn't to have let him."

The machine stopped.

"How'd you come out, son," said John, standing him on his feet, slapping him on the back. Did you like it?"

"I like it some," said Richard judiciously. "Only it makes me silly in my stomach, and I think I'm going far, but then I'm right back where I started from."

John's eyes met Alyn's in one long, parental look of astonishment.

"Well," said Alyn at last, "there are merry-go-rounds—and merry-go-rounds."

THE END

Notes FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for April, 1940, page 275.

ANNIVERSARY PROGRAMS AND CENTENNIAL PLANS

Smithfield Stake (Smithfield, Utah)

COMMEMORATING the ninety-ninth anniversary of Relief Society on March 17, 1941, the Smithfield Third Ward, of which Elvina J. Ranzenberger is president, presented a program honoring the general presidents of Relief Society and the ward presidents of Relief Society in Smithfield from the time of the first organization there. This program was typical of many which will doubtless be presented in other wards on March 17, 1942, in commemoration of the one hundredth anniversary. Readers briefly told the history and development of the Relief Society. As comments were made on the life and accomplishments of each of the general presidents of Relief Society, a woman representing each of these presidents appeared and was seated on the rostrum. Then came the account of the organization of the first Relief Society in Smithfield on May 7, 1868, and an account of the Relief Society work carried forward in Smithfield from then until the present time. As in the case of the general presidents, each of the Smithfield Relief Society presidents was represented by a woman who appeared on the rostrum as her appointment as president was announced. At the close of the program all members of the stake board including Mrs. Annie M. Farr, stake Relief Society president, were asked to take places reserved for them on the stand. The readings were interspersed with appropriate songs by the chorus of Relief Society Singing Mothers.

The background for this presentation was the ward membership arch against a white drape. At the close of the entertainment, each person present was given a card showing a picture of the membership arch. This arch is seven feet high and three feet wide, with the lowest step representative of the organization of Relief Society in 1842, the second step the first organization in Smithfield in 1868, and the third step the organization of Smithfield Third Ward in 1926. Inasmuch as Smithfield is known as the rose city, the ward appropriately decorated the arch with rosebuds—one for every member who had ever belonged to the Third Ward Relief Society.

North Weber Stake Relief Society Board in gowns of one hundred years ago. The president, Nellie W. Neal, is seated, center, with her counselors.

North Weber Stake (Ogden, Utah)

THE North Weber Stake Relief Society, of which Nellie W. Neal is president, has sent the following report of ways in which interest and publicity are being obtained with respect to the coming centennial: "Enthusiastic about the Relief Society centennial, North Weber stake board members are united in an effort to make it a success. Cooperation of all the stake leaders was cemented one evening early in the 1941-42 season when the Relief Society board appeared at the regular board meeting, all wearing costumes of one hundred years ago. This little surprise act worked far better than was expected. President Wilmer Maw of the stake presidency, who was directing the opening exercises, arose and pretended to read a letter from the Relief Society board offering excuses for their strange garb. He asked the group what forfeit they would like to mete out to the culprits. Someone requested that they march, another suggested that an explanation of their misdemeanor and a plea be entered before sentence be imposed. Still another asked for the Relief Society theme song. Altogether a lovely time was had, and now everyone seems to be boosting for Relief Society. President Thomas M. Irvine is helping out too.

"The board arranges to diffuse a breath of atmosphere at every meeting with an old song, reminiscences of pioneer life, the display of a century-old shawl, tidy, or vase, or an

old-fashioned bouquet. Newspapermen are cooperating nicely, and the board plans to soon ask the merchants for a few window displays.

"The accompanying photograph was taken at a social given in Pioneer Relic Hall (formerly Relief Society Hall) which is unique in that it was the first hall built especially for Relief Society work. Weber Stake Relief Society was organized by Brigham Young, and when this stake was later divided the hall was given to the Ogden Chapter of the Daughters of Utah Pioneers to be used as a relic hall. The present officers of this organization were most gracious in lending us the hall for our party. President Dora Brown Peterson attended our party and gave a most interesting story of the hall and some of its relics. Her counselor, Gladys Simpson, sang some lovely old-time ballads. Her sweet personality and her old-fashioned gown won the audience completely. The hostesses (North Weber Stake Relief Society board members) announced the meeting only as a tour through the relic hall and surprised their 300 guests with the program and with the refreshments of molasses candy, sugar cookies, and popcorn served from heirloom trays and bowls, and also by appearing in the costumes as pictured. The social followed the regular union meeting in October."

Long Beach Stake
(Long Beach, California)

PEARL C. MINER, stake president, submitted the accompanying picture of the Compton Ward Relief Society with Ruth Cooper as president. This picture was taken on the occasion of the luncheon and program commemorating the ninety-ninth anniversary of Relief Society. Places were marked for seventy-seven

COMPTON WARD RELIEF SOCIETY, LONG BEACH STAKE
(Commemorating ninety-ninth anniversary of Relief Society.)

MOUNT OGDEN STAKE
(Refreshment alcove decorated to represent pioneer home)

guests. Past presidents of the organization were honored and presented with corsages. During the preceding two years this Society nearly doubled its membership.

Mount Ogden Stake
(Ogden, Utah)

THE following account of a pre-centennial party was submitted by Maurine C. Nielsen, literature leader of Mount Ogden Stake, with the thought that some of the ideas might be helpful to Relief Societies planning centennial celebrations: "On Tuesday, June 3, 1941, the Mount Ogden Stake Relief Society Board held an unusual and charming old-fashioned reception for all Relief Society women of the stake. The outstanding feature of the reception was a display of articles made by the various wards on work-and-business days for the Church welfare program, consisting of made-over clothing, layettes, woven rugs, and quilts. The display, partially shown in the accompanying picture, showed the great amount of work that had been accomplished.

"A short program was given at which music was furnished by the Relief Society Singing Mothers, who wore old-fashioned costumes and sang old-fashioned songs. Following the music, biographies of outstanding Relief Society women were given by members dressed to impersonate them. The first biography given was that of Jane S. Richards, first president of Weber Stake Relief Society, which was organized under President Brigham Young as the first stake so designated in the Church. Then came the story of Almira C. Rich, first president of the Mount Ogden Stake Relief Society, and of Ethel B. Andrew, second president of Mount Ogden Stake and now a

member of the General Board of Relief Society, both of whom were present.

"President Ella P. Farr then presented the work done by the women of the stake, and it was accepted by A. Walter Stevenson of the Mount Ogden Stake presidency, for the Church welfare program.

"Old-fashioned refreshments were served in an alcove decorated to represent a home of pioneer days, as shown in the accompanying picture. The table, covered with a red checkered cloth, was centered with a bouquet of old-fashioned flowers. Quaint dishes, from cupboards of long ago, were used in the serving. About the room were rag carpets, chintz curtains, spinning wheels, old churns, cradles, pictures, albums, clocks, and many other articles reminiscent of pioneer homes. The refreshments consisted of lemonade, ginger snaps, molasses cookies, old-fashioned candy, and popcorn."

Box Elder Stake
(Brigham City, Utah)

THE following report was submitted by Renie H. Littlewood, stake Relief Society secretary: "During the annual Peach Days celebration held at Brigham City, September 5 and 6, 1941, the Box Elder Stake Relief Society, of which Grace V. Price is president, again sponsored a flower show and handicraft exhibit. Inasmuch as this is Relief Society centennial year, special emphasis was placed on pioneer and antique flower and handicraft displays, and these proved to be of unusual interest. It was interesting to note from the visitors' book, which contained 1,900 signatures even though everyone who visited the display did not sign, that the exhibit was attended by visitors from nineteen states, extending as far east as Florida, and that two visitors gave a foreign country as their address.

MOUNT OGDEN STAKE
(Exhibit of work done for the Church welfare program)

The General Board was represented by Alice B. Castleton, who reported that the pioneer flower and handicraft exhibits were most interesting from the standpoint of our coming centennial celebration in 1942."

Deseret Stake (Delta, Utah)

AS early as May 1, 1941, the Deseret Stake Relief Society, of which Mrs. Vera S. Hilton is president, reported that plans were already well under way for its centennial celebration in March. The secretary, Anna Stuki, reported as follows: "A capable woman has been chosen in each ward to work with the stake committee in putting over the centennial programs in the various wards and also in the stake. These ward representatives had charge of the annual day programs in their wards in 1941, when the theme of the programs was 'Looking Forward to '42.' Clever invitations, posters, and table decorations were used to create a feeling of anticipation for the centennial celebration.

"Much interest has also been aroused among the sisters by contests, conducted this year by the stake board, in poetry, short story, song, and painting, with the stipulation that the subject matter must be of Relief Society or pioneer nature. We not only plan on publishing as many of the contributions as possible, but we also hope to obtain some fine material that may be used in our centennial programs."

Weiser Stake (Weiser, Idaho)

THE Weiser Stake Relief Society has published an attractive booklet of poems by women of the stake as a feature of the Relief Society centennial. This little volume is bound in a blue cover paper with the title "Friendly Verse," and the occasion "Relief Society Centennial 1842-1942," printed in gold. The book contains forty-eight poems by women of the stake, including the six poems awarded prizes in a stake contest. The frontispiece comprises pictures of the Weiser Stake Relief Society presidency, and is embellished by the Relief Society centennial seal in blue and gold. Both Edith H. Brown, Relief Society president of Weiser Stake, and her first counselor, Erma B. Chadwick, are represented by poems in the collection.

Swiss Mission

A LETTER dated November 2, 1941, from R. Simond, Swiss district president, includes the following statement: "We hope, if political conditions will permit, to organize something for the 17 of March, 1942, for the hundredth year of the foundation of the Relief Society."

British Mission

A LETTER dated December 18, 1941, from Marie W. Anastasiou, president of the British Mission Relief Society, contains the following excerpts relating to plans for observance of the Relief Society centennial: "With reference to planting centennial trees, we feel sure that this will be possible in each case where we have our own Church property and grounds to use for this purpose. It has been suggested that we plant English Oak trees, and we hope to obtain suitable markers.

"We may be able to hold most of the centennial meetings on March 17, but in some cases it will be neces-

sary to postpone the celebrations until Saturday and Sunday, March 21 and 22, because most of the brethren and sisters are engaged in war work, and will not be able to take the time off. However, we feel sure that our celebrations will be inspirational and commemorative."

Australian Mission

VIOLET COOK, mission *Magazine* representative, under the direction of June C. Orme, president, in a letter reporting an excellent record in *Magazine* subscriptions for 1941, commented: "I do hope the sisters living in faraway missions will get some little memento of the centenary. We feel quite lonely when we think of the wonderful time you will be having over there, such as the glorious singing and music, and listening to the several speakers. I can only say God bless you all, and may you have such a feast of the Lord's work that we faraway sisters will enjoy the same feast through the pages of our *Relief Society Magazine*."

Bureau of Information
(Palmyra, New York)

ELDER JOHN D. GILES, in charge of the Church Bureau of Information at the Hill Cumorah, Palmyra, New York, plans to plant a Relief Society centennial tree—a native maple—at Hill Cumorah, in cooperation with the local Relief Society there. The General Board commends Elder Giles for his interest in joining with Relief Societies throughout the Church in planting Relief Society centennial trees on Church property during 1942.

TO MY FATHER

Beatrice Rordame Parsons

Because you loved a garden growing free,
And taught me, in the wisdom of your years, to see
God's hand within each small, familiar bud,
That lovely things can clamber out of mud,
My garden is to me a hallowed place,
Bright blooms, green shrubs, the lace
Of vines against a trellis white
To keep the memory of your love still bright.

Because you loved each star,
And taught me that those twinkling lights afar
Had not been scattered by a careless hand,
But each one placed, as is the pattern of the land,
I love the dark'ning night when planets start
So clear and bright against their canopy of blue.
For then, toward God's most wondrous sky
I lift my heart, and think of you.

Theology and Testimony

Articles of Faith, By James E. Talmage

Lesson 8

Chapter 8, The Holy Ghost

Article 4—"We believe that the first principles and ordinances of the Gospel are: . . . fourth, Laying on of hands for the gift of the Holy Ghost."

(Tuesday, May 5, 1942)

I. *Lesson Aim*
To teach the nature, position, and power of the Holy Ghost as related to the Godhead, the Gospel, and man.

II. *Divisions of the Subject Matter*
A. The promise of the Holy Ghost foretold. (*Articles of Faith*, pp. 157-159)
B. Personality, powers and functions of the Holy Ghost. (*Articles of Faith*, pp. 159-163, 488)
C. The bestowal of the gift of the Holy Ghost. (*Articles of Faith*, pp. 163-167, 487-488)
D. The spiritual gifts resulting from the Holy Ghost. (*Articles of Faith*, pp. 167-168)

III. *Teaching Suggestions*
A. Preparation and Presentation.
The subject matter of this lesson is, in general, common knowledge with most members of the Church. There are a few points, however, such as the distinction between the Holy Ghost and the gift of the Holy Ghost, the functions of the Holy Ghost in the lives of confirmed Church members, and the relationship of the Holy Ghost to the other members of the Godhead that need clarification. This can be done through group discussion if the teacher is able to lead the discussion by use of pertinent questions.
The following questions and other self-formulated ones should assist in leadin the socialized discussion:
1. By whom and to whom was the coming of the Holy Ghost foretold in ancient times?
2. What is the relationship

of the Holy Ghost to the other members of the Godhead?

3. Who are eligible for the baptism of the Holy Ghost?
4. Why is the Holy Ghost referred to as "The Comforter"?
5. What is the function of the Holy Ghost in our individual lives?
6. What is the difference between receiving the Holy Ghost and receiving the gift of the Holy Ghost?
7. Why is the laying on of hands an essential part of the Gospel ordinance of receiving the gift of the Holy Ghost?
8. What are the spiritual gifts that result from the reception of the Holy Ghost?

The discussion of these and other self-formulated questions should lead the class members to an appreciation of the part that the Holy Ghost has played in their own lives as a guide, a comforter, and an inspirer. As it is pointed out that the Holy Ghost is a revealer of truth and a testifier of the Father, the Son, and the Gospel plan, the spirit of testimony-bearing will be promoted. Every Church member probably has felt the influence of the Holy Ghost at recurring intervals throughout his life, so that the testimony meeting should offer an opportunity to discuss personal experiences without having to draw upon the experiences of others.

References

Talmage, *Articles of Faith*, Chapter 8, pp. 157-170, 487-488.

Smith, *Gospel Doctrine*, pp. 73-74.

Teachings of the Prophet Joseph Smith, pp. 142, 156, 198-199, 242, 328.

Talmage, *Vitality of Mormonism*, pp. 42-45.

Note: God, our eternal Father, is a personage of spirit clothed with an eternal body of flesh and bones. Jesus Christ is his son, and has flesh and bones and a spirit combined. He is the creator and the redeemer of all things. He governs all things under direction of the Father, whom he obeys perfectly. He strives with men to persuade them to repent and to accept the Gospel. The light of truth, or spirit of Christ, is the power in the sun, moon, stars, and all things, and it quickens the understanding of all men, and is the light and the life of all things.

The Holy Ghost is a personage of spirit with neither flesh nor bones. He is called and ordained of the Father to bear witness of the Father and the Son, and he is a perfect witness of all things. He is the personage whom the Father named the Holy Spirit, although all three of these spirits are holy. Unlike the spirit of Christ, he will not fall upon any who are not contrite. The gift of the Holy Ghost is bestowed by the laying on of hands after baptism, and all who receive it are given authority to have the guidance of the Holy Ghost whenever contriteness justifies. These three personages are separate, distinct, and independent, but they cooperate in perfectness. They constitute the Godhead which is a perfect presidency. Each has separate callings in the priestly order of heaven, and all three work harmoniously to accomplish the Father's will, which is to bring to pass the salvation of men through Jesus Christ.

Visiting Teachers' Messages To The Home

Lesson 8

Obeying The Commandments Of God As An Expression Of Faith

(Tuesday, May 5, 1942)

IN the Sermon on the Mount, Jesus said, "Seek ye first the Kingdom of God." Later he gave this challenge: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (Matthew 6:33 and John 7:17) Our own Prophet said this: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Doctrine and Covenants*, 130:20, 21)

To "seek first the Kingdom of God" we must have faith in Him. To prove the doctrines of Christ, we must try them. If we wish a blessing from the Lord, we must have faith in the law upon which it is predicated and then obey that law, and the blessings will follow. There is a relationship between faith, obedience, and blessings.

According to the Prophet Lehi, the purpose of life is that we may have joy. But the highest joy can be obtained only through obedience to the commandments, or laws, of God. This is true, because these commandments are for the well-being of man. No one who exercises faith in them and obeys them will be unhappy. The test of faith in the commandments is obedience, and the result of obedience is well-being and happiness.

Spiritual laws aim at producing an attitude of mind which results in action. Jesus warned his disciples anciently that "whosoever is angry with his brother shall be in danger of His judgment." Anger has a three-fold effect on the personality: first, there is a physical effect—it injures one in his body; second, there is a mental effect—one's judgment is blurred; third, there is a spiritual reaction—one's relations with God are disturbed. The same thing may be said of fear. Obedience to the law regarding anger brings calmness of spirit and therefore joy. The way, then, to bring about the will of God on earth as it is in heaven, is to obey His commandments.

Sometimes we are inclined to obey only the commandments which are easy for us. Thus, we prefer to observe the Word of Wisdom rather than to pay tithing—or the reverse. Or we may choose to obey that part of the Word of Wisdom which appeals to us individually; for example, we may obey the part regarding hot drinks, tobacco, and strong drinks and forget what is said about meat. In only partially keeping the commandments we are

not "seeking first the Kingdom of God."

Faith in God, then, leads (1) to a knowledge of His laws, (2) to obedience to those laws, and (3) to joy, peace, and an absence of fear. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in." (Revelations 3:20)

Discussion

1. What is the relationship between faith, obedience, and blessings?
2. How may we know whether any particular doctrine taught by Jesus is true?
3. Why is it not right for us to choose to obey only certain commandments?
4. What particular point would you select for use in introducing this subject in the home?

Work-and-Business

Better Buymanship

Lesson 8

Care Of Clothing

(Tuesday, May 12, 1942)

TODAY when personal appearance means so much to one's reputation and success, a person can scarcely afford to tolerate a missing fastener, a soiled spot, or a run-down heel. Many people have been denied success and friendships because of carelessness and slovenliness in dress and because of wastefulness due to the improper care of clothing. It is not only to a person's advantage socially to properly care for his wearing apparel, but it is also to his advantage economically.

To use good judgment in the selection of clothing is very important, but if this same clothing is not properly cared for, it will not give satisfaction either as to appearance or durability. Whether an article of clothing adds to or detracts from one's personal appearance is a matter which extends from the time the garment is purchased until it can no longer be worn, and to a marked extent this depends upon the care the garment receives. It is the detailed and systematic care given to clothing—which after all is a matter of habit formation—that differentiates the well-groomed person from the untidy or careless one.

To establish good habits in the care of clothing, it is necessary for one to have suitable places for storage, and the proper equipment with which to care for clothes. "A place for everything, and everything in its place" is a good slogan to follow. To buy suitable equipment and ready-made clothes-storage boxes or chests is expensive, but the ingenious person can do much herself to provide these at little cost. Simple, inexpensive and very satisfactory equipment may be made at home. Orange crates may be secured from the grocery store and made into wardrobes or storage boxes. Hangers may be padded and covered; round boxes and cans may be padded on top and covered to make hat stands.

Covers for shoes that are seldom worn may be made from men's old stockings.

It is not only important to have suitable equipment, but it is also important that this equipment be conveniently located for use; for example, brushes that are hung in the closet are handy and are more apt to be used for brushing coats, dresses, and hats than they would be if not so conveniently placed. Shoe-cleaning equipment that is near the place where shoes are stored is used much more often than it would be if placed in another room.

After the proper equipment has been provided and conveniently placed, then habits which are time-savers must be formed. Children should be taught correct habits from childhood. Having provided hangers for them, hooks should be placed low enough for children to reach so that they can properly hang up their own clothing. Very small children can learn to polish their shoes, sew on buttons, and do numerous other similar tasks.

It is easy to put off caring for one's clothes. However, everyone realizes that regular inspection rather than intensive occasional care lightens upkeep and lengthens wear. Clothing should receive daily, weekly, and seasonal care, which includes brushing, hanging correctly, mending, cleaning, and pressing. The proper time to inspect clothes for needed repairs is immediately after wearing them. Dust, soil, and lint when allowed to remain on a garment seep into and mar the material as well as spoil the appearance of the garment. If a garment cannot be cared for immediately upon removing it, it should be placed aside and cared for before being put with garments that are ready for wear.

Simple precautions in putting garments on and taking them off increase wear. Wearing apparel while damp from perspiration or other moisture should not be placed in unventilated closets or boxes, and all clothing should be aired often. Hosiery and undergarments should be laundered after each wearing since perspiration has a disintegratting effect upon the fibers from which they are made.

Many people fail to realize that the wearer herself is frequently responsible for the deterioration of her garments. She may not only have purchased a poor fabric, but she may have careless habits with regard to caring for her clothes, such as allowing them to become too soiled before being cleaned. Then, too, she may wear her clothing too tight or too close to the skin.

When applying make-up or combing the hair, some protection should be placed around the shoulders to prevent the dress from becoming unnecessarily soiled. Dress shields prevent odors or stains from accumulating under the sleeve. The cleaning bill will be lowered if one uses aprons, smocks, or washable dresses when working in the kitchen or when doing other work which may soil clothing.

Clothing should be repaired when it first begins to show wear or while the hole is still small. This prolongs wear, and the mend is often unnoticeable. Articles that need repairing, regardless of how small the break, should be repaired before being worn again.

Correct pressing does much to improve the appearance of the gar-

nent. Spots should be removed as oon as possible after they are noiced. Cleaning methods must be dapted to the materials being leaned. Dry-cleaning at home is angerous.

In spite of the fact that many noth-proofed fabrics are on the market, it is still necessary to take measures to prevent moths from destroying woolen materials when stored.

A knowledge of how to properly are for clothing requires continuous eading and an intelligent understanding of the factors involved, but he time spent in gaining this knowledge is worth while. The person who carefully cares for her clothing s repaid in personal satisfaction, better social relations, and increased alue from the money expended for lothes.

Suggested Activities

1. Bring all types of hangers to meeting. Discuss the advantages and disadvantages of each. Show how elastic placed on the end of coat hangers will prevent a garment from slipping off. Show how skirt hangers may be devised; how hangers may be covered.

2. Bring various types of bags that may be used to keep clothes free from dust.

3. Show easily devised pressing equipment and demonstrate methods of pressing various materials.

4. Show improvised mending kits and shoe-cleaning kits.

5. Bring clothes that illustrate the type which needs much care and the type which needs very little care.

6. Illustrate how storage space may be made at little cost.

7. Show mends that attract very little attention and tell why.

8. If possible, show garments that have been carefully cared for and those that have not.

Literature

Humor In Life And Literature

Lesson 8

The Importance Of A Sense Of Humor

(Tuesday, May 19, 1942)

A sense of humor is almost a philosophy of life. . . . The man with a sense of humor has maintained into manhood the splendid discovery of the child that "the world is full of a number of things." The man with a sense of humor may claim to see life whole, even though he cannot guarantee to see it steadily.

* * *

A sense of humor is the ability to see yourself when you are not looking in the mirror.—*Nephi Jensen*

Lesson Topics

Review of last lesson
Why a sense of humor is important
Can humor be taught?
Summary of the course

Review of Last Lesson

The previous lesson was on humor about and for children. The kinds of humor children like were discussed—pictures, pantomimes, unusual uses of words, jingles, stories

with humorous situations and characters.

The enjoyment by adults of humor written about children, and often that written for children, was briefly discussed and mention was made of such stories as *Ferdinand, The Bull,* and *The Abbe Children.*

The unconscious humor of children was considered and illustrations were given of whimsical sayings and unintended jokes of children which amuse older persons. Humor as a bond between parents and children was the final topic of the lesson. The discussion pointed out that the sharing of experiences is a cement that binds people together. Children like to share with their mothers the things which make them happy. If mothers will take the trouble to know what their children laugh at, to laugh with them, they will have an invaluable means of helping their children to remain clean and wholesome, for what people laugh at is a significant character indicator.

The Importance of a Sense of Humor

Joe Cook, a professional humorist, says, "Try to tell anyone that he hasn't a sense of humor and you are in for a fight. You won't even tell it to your best friend."

He further stresses the fact that everyone recognizes the importance of a sense of humor and prides himself on having one. "You'll hear people who haven't laughed since the village mortgage forecloser got caught in the stock market boast about their sense of humor, when you know perfectly well that they wouldn't know a joke if one dropped in their soup. But question their sense of humor, and you might as well move to another town."

Despite the fact that every one values a sense of humor and thinks he has one, it, like humor itself, is difficult to define. "There's no yardstick for measuring humor or a sense of humor. They are the most disputed commodities in the world."

A person with a sense of humor has a richer personality than one who lacks it. He sees all sides of a question. He has too many interests to be self-interested. He never takes himself too seriously. He finds it easy to adjust to others, so he has more friends than the person who is so self-centered that he can see only his own point of view.

A sense of humor enables any person to get more out of life. No matter what his work is, he has need of it. A politician has great need of it; so does a lawyer, a doctor, a teacher—certainly a teacher who has the young in his care. Most of all, however, mothers—who, like teachers, must be models for the young and who must also be able to understand the viewpoints of others—need it. Ability to understand the viewpoints of others is the chief element in a sense of humor.

As a weapon to fight prejudice, ignorance, or any cause, a sense of humor cannot be overestimated.

A writer on humor who made the same discovery as did Joe Cook—that it is very rare to find a person willing to admit that he has no sense of humor—says that like a want of sympathy, a want of humor seems to be reckoned a crime. He calls the esteemed quality of a sense of humor the sixth sense. He feels that it is the absence of humor which

metimes makes us feel solitary hong the realness of nature. We nnot discover humor in trees or kes or hills; therefore, that certain he of solitude which everyone has perienced when amid the loveliest enes of nature is probably caused y the non-fulfillment of the great uman need for laughter." He ould agree with Marshall P. ilder, compiler of the ten vol-nes of *Wit and Humor of Amer-a*, who says: "But we cannot have o much or even enough of any-ing so good or so necessary as the erature that makes us laugh."

A sense of humor is the ability to e humor and appreciate it. It is so, then, the ability to see truth, r humor has been repeatedly called uth—truth in a novel, dramatic d, therefore, arresting form. S. acnaughton wrote many years ago: Humor is truth—truth often exag-rated, as in caricature; truth often ncealed by a lie; but its prevailing ement is truth."

In proof of the closeness existing tween humor and truth, one need ly listen to people when they per-ive the humor in a joke. They ten exclaim: "That is so funny—d *how true!*" Humor, like art, rries the vision directly to reality.

Another claim that Mr. Mac-aughton makes for humor is that it ows mankind at its best. He says: Seriousness has become artificial, d literalness (humor's worst foe), accepting truisms, seems alto-ther to have missed truth. Humor a hopeful fellow in the midst of all. He is eminently social and ourageous. All he asks for is a little od company in which to flourish. When he finds us sitting in the dark, e reminds us that matches are only potential fire and require to be struck on a box. Rub lightly, for humor is never clumsy-fisted, and the torch thus kindled may not be a very big one, but even a little light may help poor humanity to a more cheerful frame of mind, and especially on gray days."

Although the above was written nearly thirty years ago, it might have been written in justification of what this course aims to do—help us to a more cheerful frame of mind because the present days are gray.

One might write indefinitely in reviewing various authorities on the importance of humor. Dr. Linus W. Kline in an article published in the *Popular Science Monthly* in 1908 declared that "No stimulus perhaps more mercifully and effectively breaks the surface tension of consciousness, thereby conditioning the mind for a stronger forward movement, than that of humor." He discusses the various functions of humor. One of these that we have already emphasized is the function of humor in giving relief from mental tension. Dr. Kline says that the psychical function is "to delicately cut the surfaces of known consciousness and disarrange its structure to the end that it may begin again on a new and strengthened base. It permits our mental forces to reform under cover, as it were, while the battle is still on. Then, too, it clarifies the field and reveals the strategic points, or, to change the figure, it pulls off the mask and exposes the real man. In fact, humor is an instrument to aid in the approach to the realities of life—real realities."

This writer shows that the physiological function of humor is fully

as important as the psychical. He says that humor is beneficial to the entire physical being. It relieves the anemia of the brain. It helps to prolong in the individual the possibility of spiritual development. "It stands guard at the dividing line between the free and the mechanized mind and keeps the individual young; it projects the best of youth into adult life. . . . It keeps the race from hardening into instinctive and hereditary forms of action."

Can Humor be Taught?

Since humor is so important, and since it is unfortunately not true that everyone has a sense of humor, despite what each one thinks of himself to the contrary, the question arises, can humor be taught?

Stephen Leacock, one of the outstanding humorists of our day and a teacher of long experience, thinks it can and should be taught. This theory was mentioned in the first lesson. In one of his latest books, *Humor, Its Theory and Technique*, Mr. Leacock suggests various courses which might be given in a university on this subject, and he indicates how they might be conducted. There are others, too, who would have humor taught. A few years ago William McAndrew, a former superintendent of schools in Chicago, expressed the same point of view. He advanced the idea that courses in the appreciation of humor should be given in all of the educational institutions of the country. Some criticisms of his stand was expressed in magazines and newspapers. One writer said there was grave danger in taking humor seriously. He further stated: "The more things people are taught, the less they seem able to learn for themselves. Let us continue to have faith that people will see a joke for themselves."

But if humor is an art, why can it not be taught as the other arts are—at least an appreciation of it? Let us return a moment to Joe Cook quoted earlier in the lesson. He says, "Beyond a certain point people must be educated to what is amusing. They need practice."

Homer Croy, a popular humorous writer, implies that a sense of humor should and can be developed when he says, "People are queer. It's easy to make them laugh after you have pried the first laugh loose. Human beings go around with their faces frozen and set; they don't know how to laugh, and it takes a jolt to get that first laugh, but once that is broken, the laugh comes fairly easy." Mr. Wilder says that laughter is one of the best medicines in the world, and though some people would make you force it down them with a spoon, there is no doubt that it is a splendid tonic and awakens the appetite for happiness.

Anyone might undertake a course of self-training in the subject. One learns to appreciate good music by hearing it and by studying its technique. One can learn art appreciation by looking at masterpieces of art and by learning the fundamental principles of good art. Why will not the same hold true of humor? By reading humor, by becoming observant of the incongruities upon which it is based, by learning to distinguish the various types of humor, surely great progress could be made. Perhaps this brief set of lessons may serve as a beginning in the appreciation of humor in literature and life

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petus to them to continue the
dy of humor for the cultural ben-
s and the happiness it brings.

mmary of the Course

The eight lessons included in this
urse have attempted to give an
roduction to the subject of hu-
or, to discuss its various types and
e mediums through which they
presented, and to introduce some
the great humorous writers and a
v of the great humorous charac-
s in literature. Furthermore, they
ve aimed to emphasize the need
humor in the lives of children
well as adults, and to suggest
ans whereby an appreciation of
mor may be developed. A num-
of brief excerpts from humorous
literature have been given. Teaching helps have been suggested, and supplementary readings have been given for the purpose of stimulating a study of the subject.

Study Helps

1. Discuss the value of a sense of humor to one. Illustrate by relating incidents.
2. Do you think humor can be taught to children? To adults? Give reasons for your opinion and if possible give examples. (This question might be discussed in the form of a debate.)
3. If the course has pleased or benefited you, tell in what way. What have you liked most?
4. What can you do to make the benefits you have received continue to function in your life?
5. Have on display notebooks or scrapbooks that have been kept by individuals or by the group.

Social Science

Foundations Of Successful Marriage

Lesson 7

The Future Of Marriage And Family Life

(Tuesday, May 26, 1942)

Lesson Aim: To better appreciate the value of the family as a social institution, understand some of the challenges which face it today, to visualize the future, and come to a realization of what must be done if this future is to be a bright one.

URING the last four years we have explored the highways and e byways of marriage, and in so ing we have reached a better ap-eciation of its values and a better derstanding of its problems. The venture has been a thrilling and allenging one. We have moved ively and yet cautiously; honestly d yet reverently. We have attempted to examine and analyze the intricacies of family life much as the chemist would analyze the elements of a compound or the physicist would analyze the inner workings of an electrical system. And while the problems have been too complicated for final and absolute answers to be possible, we have, nevertheless, learned much. For example,

we have learned that the most supreme joys which life holds for man may be obtained in successful family life, and that the roots of this success reach deep into childhood and then spread throughout life. But although we have journeyed far, we have a long way yet to go. Marriage will never be made happy by just thinking and talking about it; family life will never be made successful by Relief Society study courses alone. The road ahead is the road of action. But before deciding what shall be our course in shaping the future of the family, let us look once more, and a little more fully perhaps, at what is already taking place.

The Family in Transition

Social life is dynamic. At no time in human history has society been at a standstill; and since the family is an intrinsic part of broader society, it too has always been in a state of flux. But the tempo of social change has been greatly accelerated in recent years; inventions have been piling up, and new customs have been substituted for the old in rather rapid succession. The family has been no exception to all of this; it too has been sucked into the whirl of social change and is even now awaiting the outcome. The family, as never before, is in a state of transition.

Evidence of this is not at all difficult to find. Social change is often disturbing and disorganizing; and with the family we see abundant evidence of such disorganization in the unhappy and broken homes about us. Marriage failure would be far less common if we were living in a different age; problems of courtship and marriage would be far le frequent if the tempo of social li could be slowed down. We cann live in a different age, but we ca control and direct social change some extent; and therein lies a hop

It may be well to summarize som of the major changes that have bee and are, taking place in the famil institution: (1) In the first plac the family has been losing man of the major functions it formerl performed; the educational functio has been taken over largely b schools; the religious function ha been almost completely given ove to the churches; the recreationa function has been usurped by com mercialized agencies; the govern mental or protective function ha been passed on to the state for the most part; the economic function has partially remained, as far as con sumption is concerned, but produc tion has left the family unit; and, with the rapidly decreasing birth rate, the biological or reproductive function of the family has suffered a decline. The early family was strong because it had so many useful functions to perform, but with the loss of these there often isn't much left to hold the modern family together. There are those who say that the affectional function is about all there is for the present-day family to stand upon; and in a great many cases that is certainly true. The family has been materially weakened by the loss of so many of its functions. (2) In the second place, urbanization has played a part in the disorganization of family life. The trend of population from the country to the city has tended to undermine and destroy many of the

finer things about the home. Life in the city is complex, and its tempo is rapid; apartment dwellings are crowded and uncomfortable; people's nerves are irritated by the noise, crowding, and speed around them; children are often in the way and are not wanted. When we compare urban families with those in rural areas we find that those in the city are smaller and are more often broken up by desertion, separation, or divorce. Urban life is not as conducive to successful marriage as is the simple and peaceful life of the country. (3) A third factor affecting the stability of the family is the change that has been going on regarding the social relationships between men and women. The growing equality between them is disorganizing to say the least. We are not arguing that women should not be equal with men. On the contrary, we believe that they should be. But what we are saying is that the process of emancipation makes necessary new social adjustments, and that many of these adjustments haven't as yet been made. The end result will likely be very much worth while, but in the meantime we must endure a certain amount of confusion, conflict, and struggle for adjustment. In gaining their freedom, women have too often taken on the vices of men before they have the virtues; too often they have grown selfish and independent and irresponsible; too often women in recent years have tried to imitate men and compete with them in man's traditional sphere of influence rather than raising the sphere of women to an equal, though complementary, level.

These are only a few of the social changes which have profoundly effected the family, and all of these various factors of social change dovetail. The important thing to keep in mind is that the family is in transition, and that transition often means trouble.

Some Attempts to Save

Marriage clinics are a relatively new development in this country. Until quite recently we were giving expensive specialized training for the various trades and professions, but forgetting the greatest profession of all—marriage; we had thousands of garages where our broken cars could be repaired, but no place to take broken marriages for help. Marriage clinics arose to meet this need. The first was the Institute of Family Relations organized by Doctor Paul Popenoe in Los Angeles during 1930. The movement soon spread, and at the present time there are thirty or more clinics operating in various cities throughout the country. They usually function as to both pre-marital preparation and post-marital adjustment; their work is that of diagnosis and treatment; their method is that of case study, education, and counseling. The work of these clinics has been quite satisfactory up to date. They are too few in number, and their programs are likely too limited to meet the need entirely, but they have nevertheless been successful in saving many marriages from failure and in giving many others a good start.

Besides these clinics, specialized to deal with marriage problems, a great many other individuals and organizations have taken an active interest in marriage problems. Schools have recently been adding the sub-

ject of Courtship and Marriage to their curriculum. At the present time there are literally hundreds of such courses in the universities of America. Religious organizations have been outlining courses in this field for discussion groups. Social workers have been more and more turning their attention to counseling in family case work. Lawyers have recently become interested in Courts of Domestic Relations, where the emphasis is on reconciliation of marital difficulties rather than on divorce. Doctors likewise have become interested in the social and psychological aspects of marriage problems, and they are giving advice more freely. All of these are sane approaches to what needs to be done. The problems of marriage and family life are becoming quite generally recognized, and many people are taking up the challenge in a manner that is both praiseworthy and full of hope.

The Job Ahead

There is much yet to be done, however. The future of marriage and family life will depend more upon the way in which we tackle the job ahead than upon the social changes of the past. Change is inevitable, but the direction of change can be determined by man. We cannot stop the great social forces which shape the destinies of men, but we can steer them into channels that are beneficial. This is our challenge and our job.

The first thing in the task before us is to recognize that the family is the primary institution of all institutions to which man belongs. No society ever has been, or likely ever can be, without it. It is the first group into which the infant is initiated; it is the group in which the major part of one's life is spent; it is the last group to which man says his farewells upon departing from this life. The family provides for the most intimate, the most influential, and the most satisfying of human relationships. It is here that ambition is kindled, ideals are implanted, character is formed. Fundamental values of family life center around: (1) the personality needs of husband and wife; and (2) the procreation, care, and training of children. These values can be fully realized in no other way than through successful family life. The first step in the task before us is to realize that there are values in the family worth preserving, that successful marriage is worth fighting for.

The second step is to come to an understanding of the problems in the field and the principles to be applied in their solution. The Relief Society has attempted to give this understanding through its lesson series of the last four years. We have seen the changes going on in the family and the challenges which face it today; we have observed a great amount of marriage failure and have tried to analyze some of the reasons for this; we have come to realize that the foundations for successful marriage are related to every age and to every phase of life, and we have attempted to set down a few rules to be applied in the attainment of successful marriage and family life. Among these rules or principles are the following: (1) Pay attention to the heritage of the home. Foundations for marriage are laid long before the actual ceremony takes place; the roots for happiness

n marriage lie deep within the childood experiences of the home. (2) tep through courtship rather careilly. The conduct and the decions of the courting period are of xtreme importance to the success r failure of marriage later on. (3) egin well in the marriage adventre. The choice of a partner, the me and the nature of the cerehony, proper adjustments at the eginning, learning the art of mual enrichment, all are essential to naturing and enduring love. (4) ace the problems of married life ourageously, honestly, and responbly. The attitude which makes s more interested in responsibilities nd jobs than in rights and privieges is the attitude which will nake marriage, or anything else, succeed. (5) Handle the economic afairs of the home in such a way hat each is able to contribute as ell as share in the benefits. Money natters mean a lot to marital happiness, but where each does his part, here family members are willing o live within their means, where he control of the family purse is omewhat democratic, and where pending and planning are wisely inulged in, the family cannot go far rong. These are only a few of the hings that should be kept in mind or happiness in family life. The ummary is necessarily brief, but it ill likely help us crystallize our unerstanding of the problems and rinciples of successful marriage.

The third and last step is to actully do something about the job head. We have come to better apreciate the family as a social institution, and we have learned much bout the problems which face it, ut unless we are willing to go beyond good intentions and verbal expressions, all that we have done thus far will largely come to naught. Latter-day Saints are fortunate in their rich and beautiful religious heritage, a heritage that stresses the seriousness and the sacredness of family life and that stimulates effort and achievement for causes that are great. Successful family life is a great cause; marriage is both a sacred responsibility and a golden opportunity. Relief Society women can do a great deal to improve the happiness of the home, both for themselves and for others about them. And the future of the family will depend to no small extent upon the way they accept this challenge.

Problems and Projects

1. Do we live at a faster pace today than formerly? Give evidences of the increasing tempo of social life. Why does rapid change make problems of marriage and the family more difficult? What major functions has the family lost and what effect has this had upon its stability? How has urbanization affected the family? How has the emancipation of woman affected the family?

2. What are marriage clinics, and what do they aim to do? What other agencies and professions are now becoming interested in the field of marriage preparation and preservation? Do you think these are sound approaches to the problem? Why?

3. We have talked considerably about the foundations for successful marriage; now what is the job ahead? What are the three steps outlined in the lesson for handling this job? Why does successful marriage depend upon action as well as attitude and understanding?

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Mission Lessons
Latter-day Saint Hymns

(For optional use of missions in lieu of Literature)

Lesson 8

(Tuesday, May 19, 1942)

SOFTLY BEAMS THE SACRED DAWNING

Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on.

Spendid rising o'er the mountains,
Glowing with celestial cheer,
Streaming from eternal fountains,
Rays of living light appear.

Swiftly flee the clouds of darkness,
Speedily the mists retire;
Nature's universal blackness
Is consumed by heav'nly fire.

Yea, the fair sabbatic era,
When the world will be at rest,
Rapidly is drawing nearer;
Then all Israel will be blest.

Odors sweet the air perfuming,
Verdure of the purest green;
In primeval beauty beaming,
Will our native earth be seen.

At the resurrection morning,
We shall all appear as one;
O what robes of bright adorning,
Will the righteous then put on!

None have seen the untold treasures
Which the Father hath in store,
Teeming with surpassing pleasures,
Even life forevermore.

Mourn no longer, Saints beloved,
Brave the dangers, no retreat;
Neither let your hearts be moved,
Scorn the trials you may meet.

—*John Jaques.*

HIS poem was written by an English convert to Mormonism. was born in Market Bosworth, icestershire, England, on January 1827. Throughout his seventy-ee years of life he was a lover of th, and wrote and spoke about His poem, "O Say, What Is uth?" is a popular hymn among tter-day Saints. It was this pas-n for truth that led him to be-me a member of the Church in 45, when he was eighteen years age.

Once, when he was a young man England, he was accosted on the eet by a youth, who asked him for ney enough to buy a meal. Jaques used the request. The next morn-g he read in the paper of the death an unknown man, whose body in the morgue. Something told n that this man was the one to om he had refused to give six-nce for food. On visiting the rgue he found that this was the se. Thereafter while in England hn Jaques kept in his vest pocket few six-penny pieces, and later in nerica a few dimes, to give to any-e who said he was hungry. This ry he told the author of this les-n in explanation of the ever-pres-t dimes in his pocket.

In 1856 he immigrated to Amer-. He crossed the plains in one the famous handcart companies, aching the Rockies in a furious snowstorm. His eldest daughter was among those who perished on the way to Salt Lake Valley.

In 1869, Elder Jaques returned to his native land to fulfil a mission for the Church, remaining there for two years. It was at Stratford-on-Avon that, one evening in a deep reverie, he composed the hymn just referred to. On his return from his mission he entered the newspaper field, working first for the *Ogden Standard* and then for the *Deseret News*. His last years were spent in the Historian's Office, as assistant. Thus his life was devoted to writing in one form or another, for which he was well fitted by nature and experience.

IN *Latter-day Saint Hymns*, there are five selections by John Jacques. They are: "Come All Ye Saints," "O Say, What Is Truth?," "Our Father, in the Sacred Name of Jesus Christ," "Silver, Gold, and Precious Stones," and "Softly Beams the Sacred Dawning." The last of these hymns was chosen by the Church Music Committee for congregational use throughout the Church during the year 1941. Since this hymn speaks of the millennium, the culmination of the life of this earth in its present state, it forms a fitting close to this series of lessons on our hymns and their authors.

The progress of thought in this

beautiful hymn is easy and natural: First, dawn is approaching, the dawning of a new day. It will be remembered that the dawn of a new day is mentioned in the first hymn studied in this course, "The Morning Breaks." While the dawn referred to in this hymn is the dawn of the Gospel era, in the hymn, "Softly Beams the Sacred Dawning," the dawn referred to is the dawn of the era when Christ will reign personally upon the earth. This latter hymn also warns us that the day is hasting on—the day of strife and bloodshed and wickedness.

In the second stanza we have a continuation of the picture of dawn —splendid, rising o'er the mountains, glowing and streaming in living rays from eternal fountains, to illumine the approaching day. And then, in consequence, there is a dispersion of darkness; nature's universal blackness is consumed by heavenly fire. All this is, of course, figurative: the dawn is not a literal dawn, but is analogous to the spiritual flood of light which will dispel error and sin preparatory to the ushering in of the new day of Christ.

The fourth and the fifth stanzas continue the picture from two aspects: first, this era will be sabbatical —that is, it will be the seventh thousand-year period in the history of the earth, and therefore it will be one of rest and worship; second, the earth will be beautiful—the air will be perfumed, and the verdure will be of the purest green.

The last three stanzas introduce us to other aspects of this spiritual morning: Presently there will be a resurrection from the dead, in which our spirits will again take up our material bodies, and we shall be dressed in robes of bright adorning if we shall have lived according to the principles of the Gospel. This resurrection is a treasure which God has had in store for his faithful Saints. Paul speaks of this in the famous passage, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Corinthians 2:9) And then, in view of this surpassing pleasure, this living in the millennium, we need no longer mourn, but rather we should brave the dangers, with no retreat.

There are, therefore, two parts to this poem—one material, picturesque; the other spiritual. The material is symbolical of the spiritual.

THIS hymn, then, completes the cycle both of our course and of the history of the mortal earth. All the poems which we have considered here are not only religious, but theological in their material and spirit. They give us a complete picture of the earth's life from the point of view of revealed religion. Let us briefly review our poems again from another angle, for the purpose of seeing just how they deal with this history.

First, there is our pre-earth state, where we are with our heavenly Father and Mother. Second, we come down to earth which was made for us, a few at a time, and here our spirits take a body of flesh and blood. Third, we are taught the plan of life and salvation, the everlasting covenant, which we made with the Father. This includes the essential principles and ordinances that are necessary to our salvation—that is, our return to Father and Mother

aven. The heart of this plan, everlasting covenant, is the the suffering, the death, and esurrection of Jesus Christ, a ber of the Godhead, whose sac- for us we remember in the ment of the Lord's Supper. th, since man is so tempted gh the flesh, so yielding, so for- l of the spiritual, the everlast- covenant has had to be revealed im over and over again in the ress of the centuries. But now, is age of the world, it has been led for the last time, by way of aration for the millennial pe- of earth. Fifth, the medium ugh which God has made these us revelations to man, has been prophets and seers, of whom ph Smith and his successors are ng the greatest. Sixth, one of marks of a good citizen of the dom of God is the ability to trol one's thoughts, feelings, and avior to the extent of keeping self in line with the mind and of God. Seventh, especially is ssential to instill into our youth spirit and teachings of the Mas- so that the torch of spiritual life ll continue to be held up in the front of this battle of life. hth, if this is done, we shall enter n our better life—our immortal- even—of the millennium.

This summarizes the teachings of eight hymns considered in this rse.

F this last era in this world's history, the millennium, the phets and the poets have told us reat deal. For example, there is t beautiful passage from Tenny- :

Till the war-drum throbb'd no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapped in universal law.

This same poet also speaks of one increasing purpose running through the ages, as there really is when we consider the matter from the viewpoint of the everlasting covenant.

The prophet Isaiah, too, looked forward to the time when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:6, 9)

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof," said our Lord to Joseph Smith, "and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (*Doctrine and Covenants*, 29:11) Before then the Gospel must be preached to every creature.

The poem by Elder Jaques is in harmony with all this.

Questions

1. Memorize as much as you can of the poem. What is it about? Give the substance of what is here quoted from Tennyson and Isaiah and Joseph Smith.

2. Who was John Jaques? When and where was he born? Why did he always carry bits of money in his pocket? What sort of person would do this? Read the

five hymns he wrote. What personal qualities do they reveal?

3. What is the meaning of the millennium to you? What sort of life merits the living in this period of a thousand years? Can you uproot qualities in you that do not go with life there? Are you doing your best to do this?

Letter by Ellen Douglass Parker

(*Continued from page 98*)

ber that Henry will write soon and we will send some particular word in his letter. I could like you to send me a letter the first opportunity and let me know how you are going on and how my sister Mary is and all her family is. Direct Nauvoo, Hancock County, Illinois, North America. Tell all the Saints that come here to bring all their necessary things with them, such as pots and pans and tubs and all your necessary things. Tell John Thornber to bring plenty of print and check, light print and a little patren and fustan or anything he pleases.

So we remain your affectionate son and daughter,

George and Ellen Douglass.

SONGS OF THE PIONEERS

Leslie Derbyshire

The Pioneers sang the stirring songs
That my grateful soul reveres;
Sing me the songs that these great men brought,
The songs they sang as they toiled and fought,
The songs of the Pioneers.
Than this, there's no more thrilling melody in all the world:
"The Morning Breaks, The Shadows Flee, Lo! Zion's Standard is Unfurled."

When rumor and falsehood and cruel guile
Cast their sharp and poisonous spears,
When angry words are quick to start,
Sing me the songs that will calm my heart,
The songs of the Pioneers.
Though torn with strife and passion I shall swiftly be made whole
By "School Thy Feelings, O My Brother, Train Thy Warm, Impulsive Soul."

In the days to come when my faltering soul
The long, hard journey fears;
When the dark shadows reach my door,
Sing me the songs that I hunger for,
The songs of the Pioneers.
Though dark my heart, 'twill swell with faith to hear,
"Come, Come, Ye Saints, No Toil nor Labor Fear."

Sing me the songs that stir my soul
As my journey's end appears;
When the ebbing days flow swift and fleet,
Sing me the songs that will make them sweet,
The songs of the Pioneers.
For these songs will help me greet Thee with a calm and tranquil grace,
"O My Father, Thou That Dwellest in the High and Glorious Place."

What, No Candy?

From the files of the Utah Writers' Project, WPA.

DURING the first years following the pioneer occupation of Utah's valleys, persons possessing a "sweet tooth" must have suffered perpetually, but not from toothache caused by sweets, for there was practically no sugar or sweetening to be had at any price.

In those days, people were more concerned with getting themselves and their families to the new land than with transporting adequate supplies of sugar across the plains. Overland freight costs were prohibitive after the Mormons located in Utah, and sugar in general could be purchased only as a medicine for babies—at prices approximately a dollar a pound.

Tackling this problems, human ingenuity came to the rescue of the housewife by providing a substitute, which though primitive, nevertheless served the general purpose of sweetening.

The first substance produced was a form of corn molasses, made from pressing the juice from corn stalks with a series of wooden rollers. Typical of this type of mill was one constructed at Centerville by Joel Parrish. Honey was, of course, the best substitute, and bee culture was applauded. In certain localities, a form of sugar was made by boiling the sap of trees and plants; a type of gum formed on the leaves of certain trees was also found to produce sugar by boiling and evaporation.

In the early fifties, Chinese cane was transplanted in Utah, and with the introduction of iron rollers sugar mills turned out a greatly improved product. It was many years later, however, before a combination of overland freighting and local sugar beet industry completely met the demands for sweet stuffs in the territory.

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"Without the asssitance of that Divine Being who ever attended him (Washington), I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well."—Farewell Address at Springfield, Illinois, February 12, 1861.

"And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts."—Message to Congress, July 4, 1861.

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right let us strive on to finish the work we are in."—Second Inaugural Address, March 4, 1865.

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